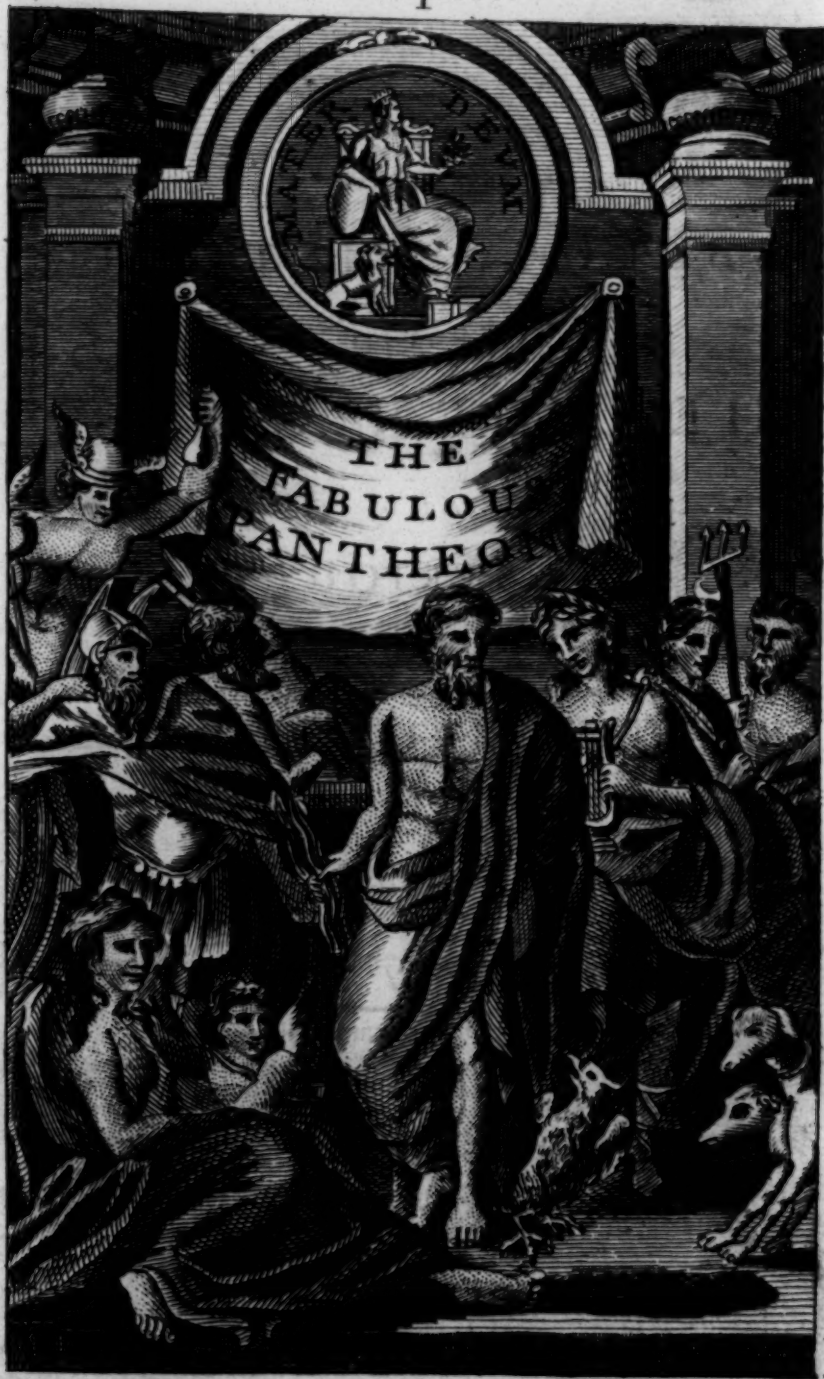


Frontispiece.



G. A. a.

THE
PANTHEON,
REPRESENTING THE
FABULOUS HISTORIES
OF THE
HEATHEN GODS,
AND
MOST ILLUSTRIOUS HEROES;
IN A
SHORT, PLAIN, AND FAMILIAR METHOD,
BY
WAY OF DIALOGUE.

BY *ANDREW TOOKE*, A.M. *K.*

Late Professor of Geometry in Gresham College, and Master of
the Charterhouse School.

THE TWENTY-NINTH EDITION,
Improved, and Illustrated with Cuts of the several Deities.

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T O

TO THE
R E A D E R.

IT is confessed, that there are already many books published on the present subject, two or three of which are in our own tongue; and these, without doubt, will, by some men, be thought enough. But since this can be the opinion but of a few, and those unexperienced people, it has been judged more proper to regard the advice of many grave persons of known skill in the art of teaching; who, though they must acknowledge that Goodwin, in his Antiquities, has done very well in the whole, yet cannot but own that he has been too short in this point: that Rossie also, though he deserves commendation for his Mythology, is yet very tedious, and as much too large; and that Galtruchius, as D'Assigny has translated and dishd. him out to us, is so confused and artless in his method, as well as unfortunate in his corrections, that it in no wise answers the purpose it was designed for; and hereupon this work was recommended to be translated, being first well approved by learned gentlemen, as is abovementioned, for its easy method, and agreeable plainness. Besides, it having been written by so learned a person, and that for the use of so great a prince, and so universally received in our neighbour nations, as to have sold several impressions in a short time, there was no room to doubt of its being well received here. As for the quotations out of the Latin poets, it was considered a while, whether they should be translated or not; but it was, at last, judged proper to print them in English, either from those who already rendered them well, or, where they could not be had, to give a new transla-

TO the READER.

tion of them, that so nothing of the whole work might be out of the reach of the young scholar's understanding, for whose benefit chiefly this version was intended. In this impression, care has been taken, not only to move the citations to the ends of the pages, sections, or chapters, which before lying in the body of the discourse, and making part of it, the sense was greatly interrupted, the connection disturbed, and thereby a confusion often created in the understandings of some of those younger scholars, into whose hands it was put, by such an undue and improper mixture of English and Latin, of prose and verse; but farther, to make it still more plain and familiar, and thereby better suited to their capacity, and more proper for their use, such ambiguous expressions and obscure phrases have been removed, and such perplexed periods rectified, as had been found either to cause misunderstanding of the author's meaning, or to lead the scholar into barbarism, in rendering any part of it into Latin, when such translations have been imposed as a task. And lastly, a complete and significant Index, instead of a verbal one before, has been added to this impression, whereby any thing material in the whole book may be readily found out; the usefulness of which need not be mentioned here, since the want of it, in all former editions, has been hitherto so much (and so justly) complained of by most of those many masters who have made use hereof in their schools.

Charterhouse,
June 30, 1713.

ANDREW TOOKE.

OF

OF THE
G O D S
OF THE
H E A T H E N S.

C H A P. I.

*The Approach to the PANTHEON. The Original
of IDOLATRY.*

Palæophilus.

WHAT sort of building is that before us, of so unusual a figure? For, I think it is round, unless the distance deceives my sight.

Mystagogus. You are not deceived. It is a place well deserving to be visited in this, the *queen of cities*. Let us go and view it, before we go to any other place.

P. What is its name?

M. The *Fabulous Pantheon*. That is, the *Temple of the Heathen Gods*, which the superstitious folly of all men has feigned, either through a gross ignorance of the true and only GOD, or through a detestable contempt of him.

P. What was the occasion of the feigning of many Gods?

B

M. Many

M. Many causes thereof may be assigned, but ^a these four were the principal ones, upon which, as upon so many pillars, the whole frame of the fabrick depends.

1. *The first cause of Idolatry was the extreme folly^b and vain glory of men, who have denied to Him, who is the inexhausted fountain of all good, the honours, which they have attributed to muddy streams: Digging,^c as the holy prophet complains, to themselves broken and dirty cisterns, and neglecting and forsaking the most pure fountain of living waters.* It ordinarily happened after this manner: ^d If any one did excel in stature of body; if he was endued with greatness of mind; or noted for clearness of ^e wit, he first gained to himself the admiration of the ignorant vulgar, which admiration was by degrees turned into a profound respect; till at length they paid him greater honour than men ought to receive, and ascribed the man into the number of the *Gods*; while the more prudent were either carried away by the torrent of the vulgar opinion, or were unable, or at least afraid, to resist it.

2. *The sordid flattery of subjects toward their princes was a second cause of Idolatry.* For, to gratify their vanity, to flatter their pride, and to sooth them in their self-conceit, they erected altars, and set the images of their princes on them; to which they offered incense, in like manner as to their *Gods*; ^f and many times also, while they were yet living.

3. *A third cause of Idolatry was an ^g inmoderate love of immortality in many, who studied to attain to it, by leaving effigies of themselves behind them;*

^a Vid. Euseb. Lactant. Clem. August. Plat. Cic. ^b Sap. xiv. 14. ^c Jerem. ii. 13. ^d Diodor. lib. 17. Plutarch. in Lyfand. ^e Val. Max. l. 8. c. ult. Cic. de. rep. apud. Aug. 3. de civ. cap. 15. ^f Athen. lib. 6. deipnosoph. cap. 6. de Demetrio Poliorcete. Sueton. in Julio, c. 76. & 84. ^g Pontan. l. 1. c. de Saturn.

imagining that their names would still be preserved from the power of death and time, so long as they lived in brass, or, as it were, breathed in living statues of marble, after their funerals.

4. ^h *A preposterous desire of perpetuating the memories of excellent and useful men to future ages, was the fourth cause of Idolatry.* ⁱ For, to make the memory of such men eternal, and their names immortal, they made them *Gods*, or rather called them so.

P. But, who was the first contriver and assertor of false Gods?

M. ^{*} *Ninus*, the first king of the *Assyrians*, was, as it is reported; who, to render the name of his father *Belus*, or *Nimrod*, immortal, worshipped him with divine honour after his death.

P. When, and in what manner, do they say that happened?

M. I will tell you. After that *Ninus* had conquered many nations far and near, and built the city, called, after his name, *Nineveh*; in a public assembly of the *Babylonians*, he extolled his father *Belus*, the founder of the city and empire of *Babylon*, beyond all measure, as his manner was; and representing him, not only worthy of perpetual honour among all posterity, but of an immortality also among the Gods above. Then he exhibited a statue of him, that was curiously and neatly made, to which he commanded them to pay the same reverence that they would have given to *Belus* alive; and, appointing it to be a common sanctuary to the miserable, he ordained, That if at any time an offender should fly to this statue, it should not be lawful to force him away from thence to punishment. This privilege easily procured so great a veneration to the dead prince, that he was thought more than a man,

^h Thucyd. l. 7. Plutarch. Apophth. Lacon. 4. Cic. 1. de nat. Deor. 1. Sap. 14, 15. ⁱ Vid. Annal. Salian. anno 2000. ^{*} Hier. in Ezech. & in Oseam.

and therefore was created a God, and called *Jupiter*; or as others write, *Saturn* of *Babylon*; where a most magnificent temple was erected to him by his son, and dedicated with variety of sacrifices in the two thousandth year of the world, which was the last year but one of the life of *Noah*. And from thence, as from a pestilential head, the sacrilegious plague of idols passed, by a kind of contagion, into other nations, and dispersed itself every where about.

P. What! Did all other nations of the world worship *Belus*?

M. All, indeed, did not worship *Belus*; but, after this beginning of Idolatry, several nations formed to themselves several Gods; receiving into that number not only mortal and dead men, but brutes also; and, which is a greater wonder, even the most mean and pitiful inanimate things. For, it is evident, from the authority of innumerable writers, that the *Africans* worshipped the Heavens, as a God; the *Persians* adored Fire, Water, and the Winds; the *Libyans*, the Sun and Moon; the *Thebans*, Sheep and Weefels: the *Babylonians* of *Memphis*, a Whale; the inhabitants of *Mendes*, a Goat; the *Theffalians*, Storks; the *Syrophœnicians*, Doves; the *Egyptians*, Dogs, Cats, Crocodiles, and Hawks; nay, Leeks, Onions, and Garlick. Which most senseless folly¹ *Juvenal* wittily exposes.

P. But certainly the ancient inhabitants and most wise citizens of *Rome* did not so sottishly receive those images of *vain* Gods, as those *barbarous* nations did, to whom they were superior, not in arms only and humanity, but in wit and judgment.

¹ *O sanctas gentes quibus hæc nascuntur in hortis Numina.*

Religious nations sure, and blest'd abodes,
Where ev'ry orchard is o'er-run with Gods.

Juv. lib. v. ver. 591.

M. You

M. You are mistaken, sir; for they exceeded even those *barbarians* in this sort of folly.

P. Say you so?

M. Indeed. For they reckoned among their Gods, and adored not only beasts and things void of all sense; but, which is far greater madness, they worshipped also Murderers, Adulterers, Thieves, Drunkards, Robbers, and such-like *pests* of mankind.

P. How many, and what kind of Gods did the *Romans* worship?

M. It is scarce possible to recount them: when, beside their own country Gods and family Gods, all strange Gods, that came to the city, were made free of it. Whence it came to pass, in time, that, when they saw their *precincts* too narrow to contain so many, necessity forced them to send their Gods into *colonies*, as they did their men. But these things, which I cursorily tell you, you will see more conveniently and pleasantly by and by, with your own eyes, when you come into this *Pantheon* with me; where we are now at the door. Let us enter.

C H A P. II.

The Entrance into the PANTHEON. A Distribution of the Gods into several Classes.

P. **G**OOD God! What a crowd of *dead Deities* is here, if all these are Deities, whose figures I see painted and described upon the walls?

M. This is the smallest part of them. For the very walls of the city, although it be so large, much less the walls of this temple, cannot contain even their *titles*.

P. Were all these Gods of the same order and dignity?

M. By no means. But as the *Roman People* were distributed

distributed into three ranks ; namely, of ^a *senators or noblemen, knights or gentlemen, plebeians or citizens* ; as also into ^b *noble, new-raised, and ignoble* (of which the *new-raised* were those, who did not receive their nobility from their ancestors, but obtained it themselves by their own virtue) so the *Roman Gods* were divided, as it were, into three *classes*.

The *first class* is of ^c *Superior Gods* ; for the people paid to them a higher degree of worship, because they imagined that these Gods were more eminently employed in the government of this world. These were called also ^d *Select* ; because they had always had the title of *Celestial Gods*, and were famous and eminent above others, of extraordinary authority and renown. Twelve of these were stiled ^e *Consentes* ; because, in affairs of great importance, *Jupiter* admitted them into his council. The images of these were fixed in the *Forum at Rome* ; six of them were males, and six females ; commonly, without other additions, called the *Twelve Gods* ; and whose name, *Ennius* comprises in ^f a distich.

These *Twelve Gods* were believed to preside over the *twelve months* ; to each of them was allotted a month ; *January to Juno, February to Neptune, March to Minerva, April to Venus, May to Apollo, June to Mercury,*

^a *Patricii, Equites, & Plebeii.* ^b *Nobiles, novi, & ignobiles, Cic. pro Muræ.* ^c *Dii Majorum Gentium.* ^d *Selecti.* ^e *Consentes, quasi consentientes. Senec. l. 2. Quæst. Nat. Lucian. dial. de Deorum concil. Plaut. in Epidico.*

^f *Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Neptunus, Jupiter, Vulcanus, Apollo.*

Dempster, Paralip. ad c. 3.

In posteriore hoc versu alii legunt *Jovis*, non *Jupiter* ; & melius meo judicio : olim enim *Jovis* in nominativo dicebatur, elisâ, metri gratiâ, ultimâ literâ. Rosin. Antiq. lib. 2.

Of the Gods of the Heathens. 7

July to Jupiter, August to Ceres, September to Vulcan, October to Mars, November to Diana, December to Vesta. ^g They likewise presided over the twelve celestial signs. And if to these twelve *Dii Consentes* you add the eight following, Janus, Saturnus, Genius, Sol, Pluto, Bacchus, Tellus, and Luna, you will have twenty, that is, all the *Select Gods*.

The second class contains the Gods of lower rank and dignity, who were stiled *Dii Minorum Gentium*; because they shine with a less degree of glory, and have been placed among the Gods, as ^h Tully says, by their own merits. Whence they are called also ⁱ *Adscriptii Minuscularii*, ^k *Putatitii* and ^l *Indigetes*; because now they wanted nothing; or because, being translated from this earth into heaven, they conversed with the Gods; or being fixed as it were, to certain places, committed peculiarly to their care, they dwelt in them, to perform the duty entrusted to them ^m. Thus *Aeneas* was made a God by his mother *Venus*, in the manner described by *Ovid*ⁿ.

The Gods of the third and lower class are some-

^g *Manilii Astron.* l. 2. ^h *De Naturâ Deorum*, l. 2. ⁱ *Var. apud August.* ^k *Lucian, dial. de Deor. conc.* ^l *Indigetes quòd nullius rei indigerent, quòd in Diis agerent, vel quòd in iis (sc. locis) degerent. Serv. in 12. Æn. m Liv. l. 1.*

ⁿ *Lustratum genitrix divino corpus odore.*

*Unxit, & ambrosiâ cum dulci nectare mixtâ
Contigit os, fecitque Deum, quem turba Quirini
Nuncupat Indigetem, temploque, arisque recepit.*

His mother then his body purify'd,
Anoints with sacred odours, and his lips
In nectar mingled with ambrosia dips;
So deify'd; which *Indiges* Rome calls,
Honour'd with altars, thrines, and festivals.

Metam. l. 14.
times

times called ° *Minuti*, *Vesci*, and *Miscellanei*, but more usually ° *Semones*, whose merits were not sufficient to gain them a place among the *Celestial Gods*; yet their virtues were such, that the people thought them superior to mortal men. They were called ° *Patellarii* from certain small ° dishes, in which the ancients offered to the Gods their sacrifices, of which ° *Ovid* makes mention.

To these we ought to adjoin the Gods called ° *Novensiles*, which the *Sabines* brought to *Rome* by the command of king *Tatius*; and which were so named, as some say, because they ° were latest of all reckoned among the Gods; or because they were ° presidents over the changes, by which the things of this world subsist. *Circius* believes them to have been the *strange Gods of conquered nations*; whereof the numbers were so vast, that it was thought fit to call them, all in general, ° *Novensiles*, lest they should forget any of them. And lastly, to this *class* also must we refer those Gods and Goddesses, by whose help and means, as ° *Tully* says, men are advanced to heaven, and obtain a place among the Gods; of which sort are the principal virtues, as we shall particularly shew in its proper place.

° Horat. l. 3. carm. ° *Semones* vulgò dicebantur quasi Semi-homines, antiqui enim *hominem* dicebant *hominem*. Ap. Guth. l. 1. cap. 4. de jur. Man. Lips. l. 2. ant. lect. 2. ant. lect. 2. 18. ° Plautus in *Cistell.* ° Fulgent. Placid. ad Chalcid.

° *Fert missos Vestæ pura patella cibos.* Ovid. Fast. l. 6.
To *Vesta's* deity, with humble mess,
In cleanly dish serv'd up they now address.

° Liv. l. 8. Varro de linguâ Lat. ° Quod novissimi omnium inter Deos numerati sint. ° Novitatum præfides, quòd omnia novitate constent aut redintegrentur. Apud Gyr. Synt. 1. ° Arnob. 3. adv. Gentes. ° De Nat. Deor. l. 2.

C H A P. III.

A View of the PANTHEON. A more commodious Division of the Gods.

P. I Cast my eyes very curiously every where about me, and yet I do not see the three *classes* of the Gods, which you have just now described.

M. Because there is made here another and more convenient division of them; which we will follow also, if you please, in our discourse.

P. How can I deny myself that most useful pleasure, which I shall reap from your conversation?

M. You see that the three classes, which I mentioned to you, are here divided into six, and painted upon the several parts of the *Pantheon*. 1. You see the *Celestial* Gods and Goddeses upon an arch. 2. The *Terrestrial*, upon the wall on the right-hand. 3. The *Marine* and *River* Gods upon the wall of the left. 4. The *Infernal* on the lower apartment by the pavement. 5. The *Minuti* or *Semones*, and *Miscellanei* before you. 6. The *Adscriptitii* and *Indigetes* behind you. Our discourse shall likewise consist of six parts; in each of which I shall lay before you whatsoever I have found most remarkable among the best authors upon this subject, if so be you can bear with my talkativeness.

P. Sir, you jest when you call it talkativeness. Can any discourse be more pleasant to me?

M. Then, since it pleases you, let us sit down together a while. And, since the place is free from all company, we will take a deliberate view of the whole army of Gods, and inspect them one after another; beginning, as is fit, with the *Celestial*, and so with *Jove*, according to the direction of the ^a Poet.

^a *Ab Jove principium Musæ; Jovis omnia plena.*
From the great father of the Gods above
My Muse begins; for all is full of *Jove*.

Virg. Eclog. 3.

C H A P. IV.

Of the Celestial Deities.

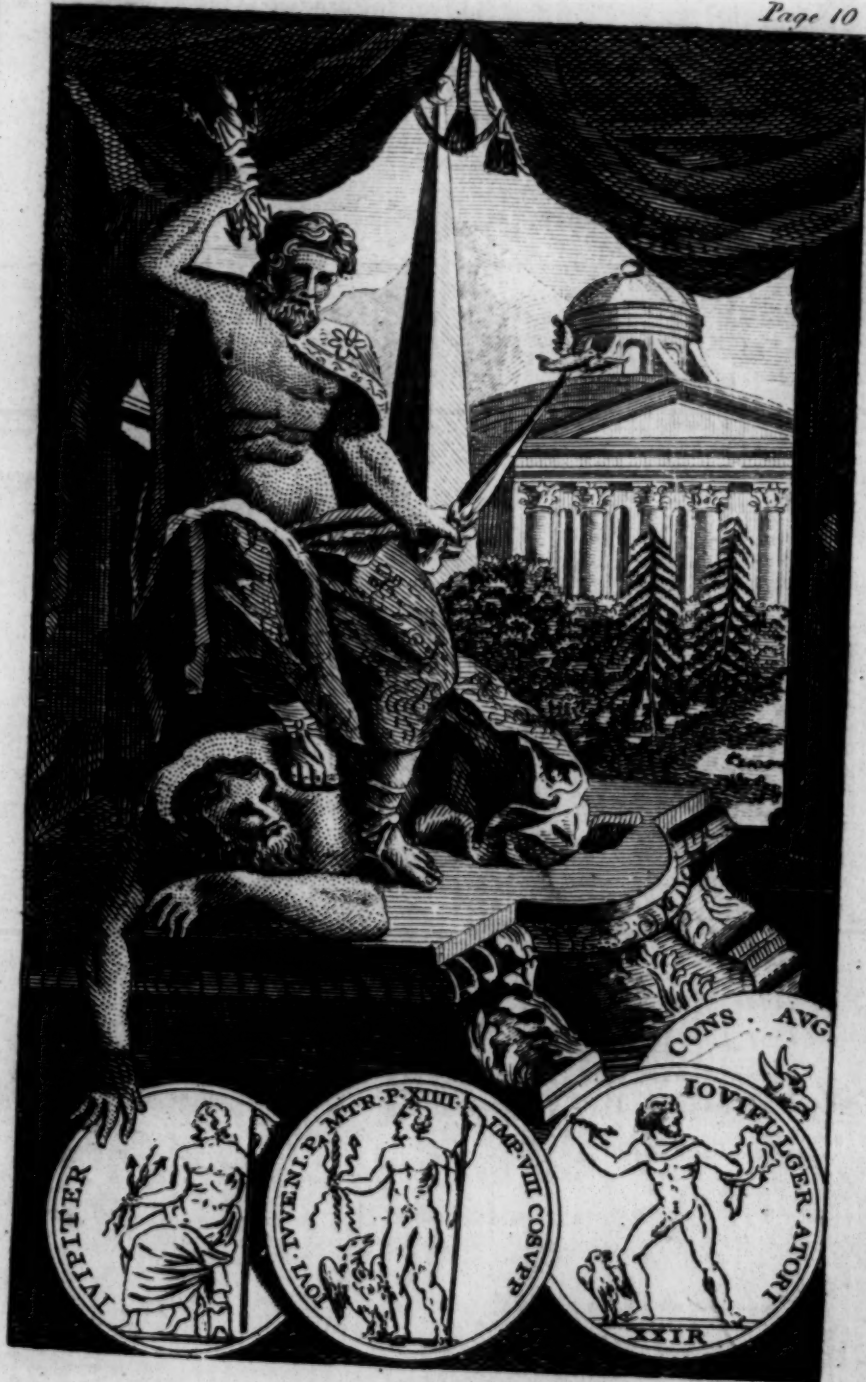
S E C T. I. J U P I T E R. *His Image.*

THE Gods, commonly called the *Celestial*, are these that follow: *Jupiter*, *Apollo*, *Mars*, *Mercury*, and *Bacchus*. The *Celestial Goddesses* are *Juno*, *Vesta*, *Minerva* or *Pallas*, *Venus*, *Luna*, and *Bellona*. We will begin with *Jupiter*, the king of them all.

P. Where is *Jupiter*?

M. Look up to the arch. You may easily know him by his habit. He is ^a *the father and king of Gods and Men*, whom you see sitting in a throne of ivory and gold, under a rich canopy, with a beard, holding thunder in his right-hand, which he brandishes against the giants at his feet, whom he formerly conquered. His sceptre, they say, is made of cypress, which is a symbol of the eternity of his empire, because that wood is free from corruption^b. On his sceptre sits an *eagle*, either because he was brought up by it^c; or heretofore an *eagle* resting upon his head, portended his reign; or because, in his wars with the giants^d, an *eagle* brought him his thunder, and thence received the title of *Jupiter's armour bearer*^e. He wears golden shoes, and an embroidered cloak, adorned with various flowers and figures of animals; which *Dionysius* the tyrant, as is said, took from him in *Sicily*, and, giving him a woollen cloak instead of it, said, ^f *That would be more convenient for him in all seasons, since it was warmer in the winter, and much lighter in the summer.* Yet let it not seem a wonder

^a Divûm pater atque hominum rex. Vir. Æn. 1. Pausan. in Eliac. Lucian. de sacrif. ^b Apud Laert. l. 8. ^c Mæro ap. Nat. Com. ^d Serv. in Æn. 1. ^e *Jovis Armiger*. Vir. Æn. 5. ^f Cicero de Nat. deor. l. 3.



to you, if by chance you should see him in another place, in another dress: for, he is wont to be decked in several fashions, according to the various names he assumes, and according to the diversity of the people, among whom he is worshipped. Particularly you will smile when you see him among the ^s *Lacedæmonians* without ears; whereas the *Cretans* are so liberal to him in this particular, that they give him four. So much for the figure of *Jupiter*. For, if it were my design to speak of his statue, I should repeat here what ^h *Verrius* says, that his face upon holy-days ought to be painted with vermillion; as the statues of the rest of the Gods also used to be smeared with ointments, and adorned with garlands, according to an observation of ⁱ *Plautus*.

P. Was the power of darting thunder and lightning in the hands of *Jupiter* only?

M. The ^k *Hetrurians* teach us, that this power was committed to nine Gods; but to which of them it does not plainly appear. Some beside *Jupiter*, mention *Vulcan* and *Minerva*, where the phrase, *Minervales manubiæ*, signifies thunder (as the books of those ancient *Hetrusci* called strokes of thunder *manubias*) because the noxious constellation of *Minerva* is the cause of tempests in the vernal equinox. ^l Others say, that thunder was also attributed to *Juno*, to *Mars*, and to the *South Wind*; and they reckon up several kinds of thunders; *Fulmina* ^m *Peremptalia*, *Pestifera*, *Popularia*, *Perversa*, *Renovativa*, *Ostentatoria*, *Clara*, *Familiaria*, *Bruta*, *Consiliaria*: But the *Romans* commonly took notice of no more than two; ⁿ the diurnal thunder, which they attributed to *Jupiter*; and the ^o nocturnal, which they attributed to *Summanus*, or *Pluto*.

^s Plut. de Osir. & Isid. ^h Ap. Guth. de jur. Man. Plin. l. 33. cap. 7. ⁱ In Asinar. ^k Plin. l. 2. c. 51. Serv. 1. & 2. Æn. ^l Serv. 8. Æn. ^m Plin. l. 2. c. 43. 51, 52. Amm. Marcel. l. 2. ⁿ Κεραυνόβλια νυκτερικά, κεραυνόβλια ημερικά. ^o Ex Guth. de jur. Man. lib. 1. c. 3.

SECT. II. JUPITER's Descent and Education.

P. **W**H O were *Jupiter's* parents?

M. One answer will not fully satisfy this one question, since there is not one *Jupiter*, but many, who are sprung from different families. ^a *Those who were skilled in the Heathen Theology, reckon up three Jupiters; of which the first and second were born in Arcadia. The father of the one was Æther, from whom Proserpine and Liber are said to be born. The father of the other was Coelus; he is said to have begot Minerva. The third was a Cretan, the son of Saturn, whose tomb is yet extant in the isle of Crete.* ^b But *Varro* reckoned up three hundred *Jupiters*; ^c and others reckon almost an innumerable company of them; for, there was hardly any nation which did not worship a *Jupiter* of their own, and suppose him to be born among themselves. But of all these the most famous *Jupiter*, according to the general opinion, is *he*, whose mother was *Ops*, and whose father was *Saturn*; to whom therefore all, that the poets fabulously writ about the other *Jupiters*, is usually ascribed.

P. Where and by whom was this *Jupiter* educated?

M. He was educated where he was born, that is, upon the mountain *Ida* in *Crete*; but by whom, the variety of opinions is wonderful. ^d For some affirm, that he was educated by the *Curetes* and *Gorybantes*; some say by the *Nymphs*; and some, by *Amalthæa*, the daughter of *Melissus*, king of *Crete*. Others, on the contrary, have recorded, that the bees fed him with honey. Others, that a goat gave him milk. Not a few say, that he was nourished by doves; some, by an eagle; many, by a bear. And further it is the

^a Tully de Nat. Deor. l. 3.

^b Apud August. de Civit. ^c Euseb. Cæs. l. 2. præp. Evang. ^d Vid. Nat. Com. in Jove.

opinion of some, concerning the aforesaid *Amalthæa*, that she was not the daughter of *Melissus*, as we now mentioned; but the very goat which suckled *Jupiter*, whose ^f horn, it is said, he gave afterward to his nurses, with this admirable privilege, that whosoever possessed it, should immediately obtain every thing that he desired. They add besides, that, after this goat was dead, *Jupiter* took her skin, and made a shield of it, with which he singly combated the giants; whence that shield was called *Ægis* ^g, from a *Greek* word which signifies a *she-goat*, which at last he restored to life again, and, giving her a new skin, placed her among the celestial constellations.

^f Cornu Amalthææ.

^g Ἀπὸ τῆς αἰγὸς.

SECT. III. *Exploits of JUPITER.*

P. **W**HEN *Jupiter* was grown a man, What did he perform worthy of memory?

M. He overcame in war the *Giants* and the *Titans* (of whom we shall say more when we speak of *Saturn*) and also delivered his father *Saturn* from imprisonment; but afterward deposed him from the throne, and banished him, because he formed a conspiracy against him; and then divided the paternal inheritance with his two brothers, *Neptune* and *Pluto*; as more largely will be shewn in its proper place, when we speak of each of them apart. In fine, he so assisted and obliged all mankind by the great favours that he did, that he not only thence obtained the name of ^h *Jupiter*, but he was advanced also unto divine honours, and was esteemed *the common father both of Gods and men*. Among some of his most illustrious actions, we ought to re-

^h *Jupiter*, quasi juvens Pater. Cic. 2. de Nat. Deor.

member

member the story of *Lycaon*. For, when *Jupiter* had heard a report concerning the wickedness and great impiety of men, it is said that he descended from heaven to the earth, to know the real truth of it, and, that being come into the house of *Lycaon*, king of *Arcadia*, where he declared himself to be a God, while others were preparing sacrifices for him, *Lycaon* derided him; nor did he stop here; but added an abominable wickedness to his contempt, for, being desirous to try whether *Jupiter* was a God, as he pretended, he kills one of his domestic servants, and roasts and boils the flesh of him, and sets it on the table as a banquet for *Jupiter*; who, abhorring the wretch's barbarity, ^a fired the palace with lightning, and turned *Lycaon* into a wolf.

P. Are there no exploits of his?

M. Yes, indeed; ^b but they are very lewd and dishonorable: I am almost ashamed to mention them. For, was there any kind of lewdness of which he was not guilty! or any mark of infamy that is not branded upon his name? I will only mention a few actions of this sort among many.

1. In the shape of a crow ^c he ruined his sister *Juno*, who was born at the same birth with him, deluding her with promises of marriage: and how many women does that pretence delude even now?

2. He violated the chastity of *Danae*, the daughter of *Acrisius*, king of the *Argives*, though her father had shut her up in a tower; because the oracle had foretold, that he should be slain by his grandson. For, changing himself into a ^d shower of gold, he slid down through the roofs and tiles of the place into the lady's lap. And, indeed, what place is there so fortified and guarded, into which love cannot find passage? Is there any heart so very hard and stubborn, that money

^a Ovid. Met. l. 1. ^b Apollon. 4. Argon. ^c Doroth. 2. Metam. ^d Ovid. 4. Met.

cannot soften it! What way is not safe, what passage is not open, what undertaking is impossible ^a to a God, who turns himself into money to make a purchase?

3. He corrupted ^b *Leda*, the wife of *Tyndarus*, king of *Laconia*, in the similitude of a Swan: thus a fair out-side oftentimes veils the foulest temper, and is a beautiful cover to a most deformed mind.

4. He abused ^c *Antiope*, the wife of *Lycus*, king of *Thebes*, in the likeness of a Satyr.

5. He defiled ^d *Alcmena*, the wife of *Amphytrion*, in her husband's absence, in the likeness of *Amphytrion* himself.

6. He inflamed ^e *Ægina*, the daughter of *Æsophus*, king of *Bœotia*, with love, in the similitude of Fire (a lively representation of his crime) and robbed her of her chastity.

7. He deflowered ^f *Clytoris*, a virgin of *Theſſalia*, a great beauty, by turning himself into, What? O ridiculous! into an Ant. And many times, indeed, it happens, that great mischiefs arise from very small beginnings.

8. He debauched ^g *Calisto*, the daughter of *Lycaon*, king of *Arcadia*, counterfeiting, which is very strange, the modesty and countenance of *Diana*. And yet he did not protect her from the disgrace that afterward followed. For as she began to grow big, and washed herself in the fountain with *Diana*, and the other nymphs, her fault was discovered, and herself shamefully turned away by *Diana* first, then changed by *Juno* into a bear. But, why do I say shamefully? when her disgrace was taken away by *Jupiter*, who advanced this bear into heaven, and made it a constellation; which by the *Latins* is called *Ursa Major*, and by the *Greeks* [*Ἑλίκη*] *Helice*.

^a Converso in pretium Deo. Horat. 3. carm. ^b Arat. in Phœnom. ^c Ovid. 6. Metam. ^d Idem ibid. ^e Idem ibid. ^f Arnob. ap. Gyr. ^g Bocat. lib. 5. de Gen. Deorum, cap. 49.

9. He sent an ^a Eagle to snatch away the pretty boy *Ganymede*, the son of *Tros*, as he hunted upon the mountain *Ida*. Or rather he himself, being changed into an Eagle, took him into his claws, and carried him up to heaven. He offered the same violence to *Asteria*, the daughter of *Cæus*, a young lady of the greatest modesty, to whom ^b he appeared in the shape of an Eagle, and when he had ravished her, he carried her away in his talons.

10. He undid ^c *Europa*, the daughter of *Agenor*, king of *Phœnicia*, in the form of a beautiful white Bull, and carried her into *Crete* with him. See how many several beasts man resembles, who has once put off his modesty! And by how many various fables this one truth is represented, that the very Gods by practice of impure lust become brutes. The bull, in reality, was the ship upon which a bull was painted, in which *Europa* was carried away. In like manner the horse *Pegasus*, that was painted upon *Bellerophon's* ship, and the ram, which was painted on that of *Phryxus* and *Helle*, created ample matter of fiction for the poets. But to return to our fable; *Agenor* immediately ordered ^d his son *Cadmus* to travel, and search every where for his sister *Europa*, which he did, but could no where find her. *Cadmus* dared not to return without her, because, ^e by a sentence not less unjust to him, than kind to his sister, his father had banished him for ever, unless he found her. Wherefore he built the city of *Thebes*, not far from the

^a Virg. 5. *Æn.* Ovid. *Metam.* 10. ^b Fulgent. *Plan.*
^c Ovid. 6. *Metam.* ^d Ovid. 3. *Metam.*

^e *Cum pater ignarus Cadmo perquirere raptam.*
Imperat, & pœnam, si non invenerit, addit
Exilium, scælo pius & sceleratus eodem. Id. *ib.*
 Bids *Cadmus* trace and find the ravish'd fair,
 Or hope no more to breathe *Phœnician* air.
 Both just and wicked in the same design;
 The care was pious, but too great the fine.

mountain *Parnassus*; and whereas it happened that his companions who were with him were devoured by a certain serpent, while they went abroad to fetch water; he, to avenge their death, slew that serpent; whose teeth he took out, and, by the advice of *Minerva*, sowed them in the ground; and suddenly a harvest of armed soldiers sprouted up; who quarrelling among themselves, with the same speed that they grew up, mowed one another down again, excepting five only, by whom that country was peopled afterward. At length *Cadmus* and his wife *Hermione*, or *Hermonia*, after much experience, and many proofs of the inconstancy of fortune, were changed into serpents. He is said to have ^a invented sixteen of the letters of the *Greek* alphabet; α, β, γ, δ, ε, ζ, η, θ, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ, which, in the time of the judges of *Israel*, he brought out of *Phœnicia* into *Greece*. Two hundred and fifty years after this, *Palamedes* added four more letters, namely, ξ, θ, φ, χ, in the time of the siege of *Troy*; although some affirm that *Epicharmus* invented the letters θ and χ: and six hundred and fifty years after the siege of *Troy*, *Simonides* invented the other four letters, namely, ς, ω, ξ, ψ. *Cadmus* is also said to have taught the manner of writing in prose; and that he was the first among the *Greeks* who consecrated statues to the honour of the Gods.

Now the *historical* meaning of the fable, perhaps, is this: ^b *Cadmus* was in truth king of *Sidon*, by nation a *Kadmonite*, as his name intimates; of the number of those mentioned by ^c *Moses*. Which *Kadmonites* were the same with the ^d *Hivites*, who possessed the mountain *Hermon*, and were thence also called *Hermonæi*: and so it came to pass, that the wife of *Cadmus* had the name of *Hermonia* or *Hermione*, from

^a Pl. 5. c. 29. Cæs. 39. 24.
Geogr. c. 19. ^c Gen. xv. 19.
Bochart. ibid.

^b Bochart. 2. p.
^d Idem cum Hevæis,

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25
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the same mountain. And why is it said, that *Cadmus'* companions were converted into serpents, unless because the word *heveus* in the *Syriac* language signifies a serpent. Moreover, another word of a double signification in the same language occasioned the fable, that armed soldiers sprouted forth from the teeth of the serpent: for, ^a the same word signifies both *serpents teeth*, and *brazen spears*, with which ^b *Cadmus* first armed his soldiers in *Greece*, being indeed the *inventor of brass*; insomuch that the *ore*, of which brass is made, is from him even now called *Cadmia*. As to the five soldiers, which are said to survive all the rest of their brethren, who sprouted up out of the teeth of the serpent, the same *Syriac* word signifies ^c *five*, and also a *man ready for battle*, according as it is differently pronounced.

^a Hygin. c. 2. 4. ^b Plin. l. 34. c. 1. 10. ^c Bochartus ut supra.

SECT. IV. *Names of JUPITER.*

P. **H**OW many names has *Jupiter*?

M. They can hardly be numbered; so many were the names which he obtained, either from the places where he lived and was worshipped, or from the things that he did. The most remarkable I will here set down alphabetically.

The *Greeks* called him ^a *Ammon*, or *Hammon*, which name signifies *sandy*. He obtained this name first in *Lybia*, where he was worshipped under the figure of a *Ram*; because when *Bacchus* was athirst in the fabulous deserts of *Arabia*, and implored the assistance of *Jupiter*, *Jupiter*, appearing in the form of a *Ram*,

^d *Arenarius* ἄρρος ab *Arena*, Plut. in *Osir*. V. Curt. l. 4. opened

opened a fountain with his foot, and discovered it to him. But others give this reason, because *Jupiter* in war wore a helmet, whose crest was a ram's head.

The *Babylonians* and *Affyrians*, whom he governed, called him ^a *Belus*, who was the impious author of idolatry; and, because of the uncertainty of his descent, they believed that he had neither father nor mother; and therefore he was thought the first of all Gods. In different places and languages he was afterward called *Beel*, *Baal*, *Beelphegor*, *Beelzebub*, and *Belzemen*.

Jupiter was called ^b *Capitolinus*, from the *Capitoline* hill, upon the top whereof he had the first temple that ever was built in *Rome*; which *Tarquin the Elder* first vowed to build, *Tarquin the Proud* built, and *Horatius*, the consul, dedicated. He was also called *Tarpeius*, from the *Tarpeian* rock on which this temple was built. He was likewise stiled ^c *Optimus Maximus*, from his power and willingness to profit all men.

He is also called ^d *Custos*. There is in *Nero's* coins an image of him sitting on his throne, which bears in its right-hand thunder, and in its left a spear, with this inscription, *Jupiter Custos*.

Anciently in some forms of oaths he was commonly called ^e *Diespiter*, the father of light; as we shall farther remark presently under the word *Lapis*; and to the same purpose he was by the ^f *Cretans* called directly *Dies*.

The title of *Dodonæus* was given him from the city *Dodona* in *Chaonia*, which was so called from

^a Berof. l. 4. Eusebius, l. 1. præp. Evang. Hier. 1. in Oseam.

^b O Capitoline, quem, propter beneficia, populus Romanus Optimum, propter vim, Maximum appellavit. Tull. de Nat. Deorum 1.

^c Plin. Liv. Plut. Tacit. 19.

^d Apul. de mundo. Senec. 2. qu. nat.

^e Quasi diei pater. Var. de lingua Latina.

^f Macrobian. in Saturn. ap. Bochart. in Georg.

Dodona, a nymph of the sea. Near to which city there was a grove sacred to *Jupiter*, which was planted with oaks, and famous; because in it was the ancientest oracle of all *Greece*. Two doves delivered responses there to those who consulted it: or, as others use to say, & the leaves of the oaks themselves became vocal, and gave forth oracles.

He was named ^b *Elicius*, because the prayers of men may bring him down from heaven.

The name *Feretrius* is given him, because ⁱ he smites his enemies; or because he is the ^k giver of peace; for, when a peace was made, the scepter by which the ambassadors swore, and the flint-stone on which they confirmed their agreement, were fetched out of his temple: or lastly, because, after they had overcome their enemies, they ^l carried the grand spoils (*spolia opima*) to his temple. *Romulus* first presented such spoils to *Jupiter*, after he had slain *Acron*, king of *Cænina*; and *Cornelius Gallus* offered the same spoils, after he had conquered *Tolumnius*, king of *Hetruria*; and thirdly, *M. Marcellus*, when he had vanquished *Viridomarus*, king of the *Gauls*, as we read in ^m *Virgil*. Those spoils were called *opima*, which one general took from the other in battle.

Fulminator, or ⁿ *Ceraunius*, in Greek Κεραύνιος, is *Jupiter's* title, from hurling thunder, which is

^g Alex. ab Alex. c. 2.

^h Quod cœlo preceibus eliciatur, sic Ovid. Fast. 3.

Eliciunt cœlo te Jupiter; unde Minores

Nunc quoque te celebrant, Eliciumque vocant.

Jove can't resist the just man's cries,

They bring him down e'en from the skies;

Hence he's *Elicius* call'd.

ⁱ A feriendo, quod hostes feriat. ^k Vel à ferenda pace. Fest.

^l Vel à ferendis spoliis optimis in ejus Templum. Plut. in Rom. Dion. 2.

^m *Tertiaque arma Patri suspendet capta Quirino.* Æn. 6.

And the third spoils shall grace *Feretrian Jove*.

ⁿ Serv. ibid.

thought

thought to be his proper office, if we believe the poets.

In *Lycia* they worshipped him under the ^P name of *Gragus*, *Γράσιος* [*Grassios*] and *Genitor*.

In *Ægium*, about the seacoasts, he is said to have had a temple, with the name of ^a *Homogynus*.

At *Præneste* he was called *Imperator*. There was a most famous statue of him there, afterward translated to *Rome*.

He was called *Latialis*, ^b because he was worshipped in *Latium*, a country of *Italy*; whence the ^c *Latin festivals* are denominated, to which all those cities of *Italy* resorted, who desired to be partakers of the solemnity; and brought to *Jupiter* several oblations: particularly a bull was sacrificed at that time, in the common name of them all, whereof every one took a part.

The name *Lapis*, or, as others write, *Lapideus*, was given him by the *Romans*, who believed that an oath, ^d made in the name of *Jupiter Lapis*, was the most solemn of all oaths. And it is derived either from the stone, which was presented to *Saturn* by his wife *Ops*, who said it was *Jupiter*, in which sense ^e *Eusebius* says, that *Lapis* reigned in *Crete*; or from the *flint-stone*, which, in making bargains, the swearer held in his hand, and said, *If knowingly I deceive, so let Diespiter, saving the city and the capitol, cast me*

^a Horat. 3. Carm. and Virgil. Æn. 1.

——— *O qui res hominumque Deumque
Æternis regis imperiis, & fulmine terras.*

O king of gods and men, whose awful hand
Disperes thunder on the seas and land;
Dispensing all with absolute command. }

^P Lycophron. ^q Virg. l. 1. & 4. Æn.

^r Pausan. & Hesych. Liv. 6.

^s Cic pro Milone, 86. Dion. l. 4.

^t *Latinae Feriæ.* ^u *Juramentum per Jovem Lapidem*

omnium sanctissimum, Cic. 7. Epist. 12. ^x In Chron.

away from all that is good, as I cast away this stone;
^y whereupon he threw the stone away. The Romans had another form, not unlike to this, of making bargains; and it will not be amiss to mention it here:
^z If with evil intention I at any time deceive; upon that day, O Jupiter, so strike thou me, as I shall this day strike this swine; and so much the more strike thou, as thou art the more able and skilful to do it: whereupon he struck down the swine.

In the language of the people of *Campania*, he is called *Lucetius* from *lux*; and among the *Latins* ^a *Diespiter*, from *dies*. Which names were given to *Jupiter*, ^b because he cheers and comforts us with the light of the day as much as with life itself: or, because he was believed to be the cause of light ^c.

The people of *Elis* used to celebrate him by the title of ^d *Martius*.

He was also called ^e *Muscarius*, because he drove away the flies: for, when *Hercules'* religious exercises were interrupted by a multitude of flies, he thereupon offered a sacrifice to *Jupiter*, which being finished, all the flies flew away.

He was named ^f *Nicephorus*, that is, carrying victory; and, by the oracle of *Jupiter Nicephorus*, the emperor *Adrian* was told, that he should be promoted to the empire. *Livy* often mentions him; and many coins

^y Si sciens fallo, me Diespiter, salvâ urbe, arceque, bonis ejiciat, ut ego hunc lapidem. Fest. ap. Lil.

^z Si dolo malo aliquando fallam, tu illo die, *Jupiter*, me sic ferito, ut ego hunc porcum hodie feriam; tantoque magis ferito, quanto magis potes, pollesque. Liv. l. 1.

^a Serv. 9. *Æn*.

^b Quod nos die ac luce quasi vitâ ipsâ afficeret ac juvaret. Aul. Gell.

^c Festus. ^d Ἀπείθεος Ζεύς, *Jupiter* pugnax. Plut. in Pyrrho.

^e Ἀπομύνθεος, muscarum abactor. Pausan. 5. Eliac.

^f Νικηφόρος, i. e. Victoriâ gestans. *Ælius* Spart. in *Adriani* vita.

are extant, in which is the image of *Jupiter* bearing victory in his hand.

He was called also ^g *Opitulus*, or *Opitulator*, the helper; and *Centipeda*, from his stability; because those things stand secure and firm which have many feet. He was called *Stabilitor* and *Tigellus*, because he supports the world: *Alnus* and *Alumnus*, because he cherishes all things: and *Ruminus* from *Ruma*, which signifies the nipple, by which he nourishes animals.

He is also named ^h *Olympius* from *Olympus*, the name of the master who taught him, and of the heaven wherein he resides; or, of a city which stood near the mountain *Olympus*, and was anciently celebrated far and near, because there a temple was dedicated to *Jupiter*, and games solemnized every five years. ⁱ To this *Jupiter Olympus* the first cup was sacrificed in their festivals.

When the *Gauls* besieged the Capitol, an altar was erected to *Jupiter* ^k *Pistor*; because he put it into the minds of the *Romans* to make loaves of bread, and throw them into the *Gauls* tents: whereupon the siege was raised.

The *Athenians* erected a statue to him, and worshipped it upon the mountain *Hymettus*, giving him in that place the title of ^l *Pluvius*; this title is mentioned by ^m *Tibullus*.

Prædator was also his name; not because he protected robbers, but because, out of all the booty taken from the enemy, one part was due to him. ⁿ For, when the *Romans* went to war, they used to devote to

^g Quasi opis lator. Fest. Aug. 7. de Civit.

^h Pausan. Att. & Eliac. Liv. l. 4. dec. 4.

ⁱ Pollux.

^k A pinfendo. Ovid. 6. Fast. Lact. l. 12. Liv. l. 5.

^l Thurnut. in Jovin.

^m Arida nec Pluvio supplicat l'erba Jovi.

Nor the parch'd grafs for rain from *Jove* doth call.

ⁿ Serv. 5. Æn.

the Gods a part of the spoil that they should get, and for that reason there was a temple at Rome dedicated to *Jupiter Prædator*.

He was called *Quirinus*, as appears by *Virgil*^o, when he speaks of the name *Feretrius*.

Rex and *Regnator* are his common titles in *Virgil*, *Homer*, and *Ennius*.

Jupiter is also called ^a *Stator*, which title he first had from *Romulus* on this occasion: When *Romulus* was fighting with the *Sabines*, his soldiers began to fly; whereupon *Romulus*, as ⁱ *Livy* relates, thus prayed to *Jupiter*, *O thou father of the gods and mankind, at this place at least drive back the enemy, take away the fear of the Romans, and stop their dishonourable flight. And I vow to build a temple to thee upon the same place, that shall bear the name of Jupiter Stator, for a monument to posterity, that it was from thy immediate assistance that Rome received its preservation.* After this prayer the soldiers stopped, and, returning again to the battle, obtained the victory; whereupon *Romulus* consecrated a temple to *Jupiter Stator*.

The *Greeks* called him Σωτήρ [*Soter*] *Servator*^s, the *saviour*, because he delivered them from the *Medes*. *Conservator* also was his title, as appears from divers of *Dioclesian's* coins, in which his effigies stands, with thunder brandished in his right-hand, and a spear in his left; with this inscription, *Conservatori*. In others,

^o Note ^m in Page 20.

^p *Divum pater atque hominum rex.* Vir. *Æn.* 1. & 10. The father of the gods, and king of men.

Summi regnator Olympi. *Æn.* 7.

Ruler of the highest heaven.

^q *A stando vel sistendo.*

^r *Tu pater Deum hominumque, hinc saltem arce hostem, deme terrorem Romanis, fugamque foedam siste. Hic ego tibi templum Statori Jovi, quod monumentum sit posteris tuâ præsentī ope servatam urbem esse, voveo.* Liv. 1. 1.

^s *Strabo*, l. 9, *Arrian*. 8. de *Geist. Alex.*

instead of thunder, he holds forth a little image of victory, with this inscription, *Jovi Conservatori Orbis*, to Jupiter the conservator of the world.

The *augurs* called him *Tonans* and *Fulgens*. And the emperor *Augustus* dedicated a temple to him so called; wherein was a statue of *Jupiter*, to which a little bell was fastened^u. He is also called *Βρονταῖος* [*Brontaios*] by *Orpheus*; and by *Apuleius*,^w *Tonitrualis*, the thunderer: and an inscription is to be seen upon a stone at *Rome*, *Jovi Brontonti*.

^x *Trioculus*, *Τριόφθαλμος* [*Triophthalmos*] was also an epithet given him by the *Græcians*, who thought that he had three eyes, with one of which he observed the affairs of heaven, with another the affairs of the earth, and with the third he viewed the sea affairs. There was a statue of him of this kind in *Priamus'* palace at *Troy*; which, beside the usual two eyes, had a third in the forehead.

^y *Vejovis*, or *Vejupiter*, and *Vedius*, that is, little *Jupiter*, was his title when he was described without his thunder, viewing angrily short spears which he held in his hand: The *Romans* accounted him a fatal and noxious deity; and therefore they worshipped him, only that he might not hurt them.

Agrippa dedicated a pantheon to *Jupiter Ultor*, the avenger, at *Rome*, according to^z *Pliny*.

He was likewise called^a *Xenius*, or *Hospitalis*, *hospitable*; because he was thought the author of the laws and customs concerning hospitality. Whence the *Greeks* call presents given to strangers *xenia*, as the *Latins* called them *lautia*.

Ζεύς, [^b *Zeus*] is the proper name of *Jupiter*, because he gives life to animals.

^u Cic. de Nat. l. 1. ^v Dio. l. 5. ^w Ap. Lil. Gyr. Synt. 2. p. 82. ^x Pausan. ap. eundem. ^y Cic. 5. de Nat. Gell. l. 5. Ovid. in Fast. ^z Plin. 36. 15. ^a Serv. in 1. Æn. pro Delot, Plut. qu. Rom. Demost. Or. de legation. ^b *Ἀπὸ τῆς ζωῆς Phurnut. de Jove.*

SECT. V. *The Signification of the Fable, and what is understood by the Name of JUPITER.*

P. **Y**OU have told me the dreams of the poet about *Jupiter*; now, pray sir, let me know what the historians and mythologists affirm concerning him.

M. Very willingly. ^a *Jupiter* was king of *Crete* and, according to *Eusebius*, cotemporary with the patriarch *Abraham*. This *Jupiter* deposed his father, and afterward divided by lot the kingdom with his two brothers *Neptune* and *Pluto*. And, because the eastern part of the country was by lot given to *Jupiter*, the western to *Pluto*, and the maritime parts to *Neptune*, they took occasion from hence to feign, that *Jupiter* was the God and King of the Heavens, *Neptune* of the Sea, and *Pluto* of Hell. Nay, *Jupiter's* name was honoured by posterity, that all kings and princes were from him called *Jove*, and the queens *Junones*, from *Juno*, the wife of *Jupiter*.

Concerning the mythologists, or the interpreters of fables, I shall only observe this by the by. There is in these kind of things such a vast diversity of opinion among them; and, which is yet worse, the accounts that many of them give, are so witless and impertinent, so incongruous to the very fable, which they pretend to explain, that I think it better to write nothing from them, than to trouble the reader with those things that will not probably satisfy him; which when I cannot effect, I will pass the business over in silence, and leave it to every one's discretion to devise his own interpretations. For it is better that he himself should be the author of his own mistake, than to be led into it by another; because a slip is more tolerable and easy when

^a Apud Salian. in Ann. & Epitome Tursellini.

ourselves fall down, than when others violently push us down at unawares: yet, whenever the place requires that I must give my expositions of these fables, in order to discover some meaning that is not repugnant to common sense, I will not be wanting in my duty. By the present fable I may justify my words; for observe only, how various are men's opinions concerning the signification of the name *Jupiter*, and you may guess at the rest.

The natural philosophers many times think that ^b *heaven* is meant by the name of *Jupiter*; whence many authors express the thunder and lightning, which come from heaven, by these phrases: *Jove tonante, fulgente*, &c. and in this sense ^c *Virgil* used the word *Olympus*.

^d Others imagined that the air, and the things that are therein contained, as thunder, lightning, rain, meteors, and the like, are signified by the same name. In which sense ^e *Horace* is to be understood, when he says *sub Jove*, that is, in the open air.

Some, on the contrary, call the air *Juno*; and the fire *Jupiter*, by which the air being warmed becomes fit for the generation of things. ^f Others again call the sky *Jupiter*, and the earth *Juno*; because out of the earth all things spring; which *Virgil* has elegantly expressed in the second book of his *Georgics* ^g.

^b Cic. 2. de Nat. Deor.

^c *Panditur interea domus omnipotentis Olympi.* Æn. 10.

Mean while the gates of heaven unfold.

^d Theocr. Ecl. 4. ^e Jacet sub Jove frigidus, id est, sub

^f Dio ὑπὸ τοῦ Διός. Hor. Od. 1. ^g Lucret. l. 1.

^g *Tum pater omnipotens secundis imbribus æther*

Conjugis in gremium lætæ descendit, & omnes

Magnus alit, magno commistus corpore, sætus.

For then th' almighty *Jove* descends and pours

Into his buxom bride his fruitful show'rs.

And, mixing his large limbs with hers, he feeds

Her births with kindly juice, and fosters teeming seeds.

^h *Euripedes* thought so, when he said that the *Sky* ought to be called *Summus Deus*, the *Great God*.

ⁱ *Plato's* opinion was different; for he thought that the *sun* was *Jupiter*; and ^k *Homer*, together with the aforesaid *Euripides*, thinks that he is *fate*; which *fate* is, according to ^l *Tully's* definition, *The cause from all eternity, why such things, as were already past, were done; and why such things, as are doing at present, be as they are; and why such things as are to follow hereafter, shall follow accordingly.* In short, others by *Jupiter* understand the ^m *soul of the world*; which is diffused not only through all human bodies, but likewise through all the parts of the universe, as ⁿ *Virgil* poetically describes it.

I do not regard the moral signification of the fable; that would be an endless and impertinent labour. It is free, as I said above, for every one to think what he pleases, and, according to the proverb, to abound in his own sense.

^h Apud Cic. de Nat. ⁱ In Phæd. ^k Odyss. 24.

^l *Æterna rerum causa; cur ea, quæ preterierint, facta sint; & ea, quæ instant, fiant; & ea, quæ consequentur, futura sint.* Cic. 1. de Divinat.

^m Arat. init. Astron.

ⁿ *Cælum ac terras, camposque liquentes,
Lucentemque globum lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.*

— The heaven and earth's compacted frame,
And flowing waters, and the starry frame,
And both the radiant lights one common soul
Inspires, and feeds, and animates the whole.
This active mind, infus'd thro' all the space,
Unites and mingles with the mighty mass. *Æn.* 6.

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CHAP. V.

SECT. I. APOLLO. *His Image.*

P. **B**UT what is that ° beardless youth, with long hair, so comely and graceful, who wears a laurel crown, and shines in garments embroidered with gold, with a bow and arrows in one hand, and a harp in the other?

M. It is the image of *Apollo*,^p who is at other times described holding a shield in one hand, and the *Graces* in the other. And, because he has a threefold power in heaven, where he is called *Sol*; in earth, where he is named *Liber Pater*; and in hell, where he is stiled *Apollo*; he is usually painted with these three things: a harp, a shield, and arrows. The harp shews that he bears rule in heaven, where all things are full of harmony; the shield describes his office in earth, where he gives health and safety to terrestrial creatures; his arrows shew his authority in hell, for whomsoever he strikes with them, he sends them into hell.

Sometimes he is painted with a crow and a hawk flying over his head, a wolf and a laurel-tree on one side, and a swan and a cock on the other; and under his feet grasshoppers creeping. The crow is sacred to him, because he foretels the weather, and shews the different changes of it by the clearness or hoarseness of his voice. The swan is likewise endued with divination; ° because, foreseeing his happiness in

° Horat. ad Callimach. ^p Porphy. de sole. ^q Cygones non sine causâ Appollini dicati sunt; quod ab eo divinationem habere videantur quia prævidentes quid in morte boni sit, cum cantu & voluptate moriuntur. Tull. Quæst. Tusc. 1.

death, he dies with singing and pleasure. The wolf is not unacceptable to him, not only because he spared his flock when he was a shepherd, but because the furiousness of heat is expressed by him, and the perspicuity and sharpness of his eyes do most fitly represent the foresight of prophecy. The laurel tree is of a very hot nature, always flourishing, and conducing to divination and poetic raptures; and the leaves of it put under the pillow, was said to produce true dreams. The hawk has eyes as bright as the sun; the cock foretels his rising; and the grasshopper so intirely depend on him, that they owe their rise and subsistence to his heat and influence.

SECT. II. *Descent of APOLLO.*

P. **W**HAT family was *Apollo* born of?

M. You shall know after you have first heard how many *Apollos* there were.

P. How many?

M. Four. The first and ancientest of them was born of *Vulcan*: the second was a *Cretan*, a son of one of the *Corybantes*: the third was born of *Jupiter* and *Latona*: the fourth was born in *Arcadia*, called by the *Arcadians*, *Nomius*. But though, as *Cicero* says, there were so many *Apollos*, yet all the rest of them are seldom mentioned, and all that they did is ascribed to one of them only, namely, to him that was born of *Jupiter* and *Latona*.

P. In what place was *Apollo* the son of *Latona* born?

M. I will tell you more than you ask; they say the thing was thus: *Latona*, the daughter of *Cæus* the *Titan*, conceived twins by *Jupiter*: *Juno*, incensed at

* Atque, cum tot Apollines fuerint, reliqui omnes silentur, omnesque res aliorum gestæ ad unum Apollinem, Jovis & Latonæ filium, referantur. C.c. 3. de Nat. Deor.

it, sent the serpent *Python* against her; and *Latona*, to escape the serpent, ^s fled into the island of *Delos*; where she brought forth *Apollo* and *Diana* at the same birth.

^s Hesiod.

SECT. III. *Actions of APOLLO.*

P. **B**Y what means was *Apollo* advanced to the highest degree of honour and worship?

M. By these four especially: by the invention of *physic*, *music*, *poetry*, and *rhetoric*, which is ascribed to him; and therefore he is supposed to preside over the *Muses*. It is said, that he taught the arts of foretelling events, and shooting with arrows; when therefore he had benefited mankind infinitely by these favours, they worshipped him as a God. ^a Hear how gloriously

^a ——— *Nescis, temeraria, nescis*
Quem fugias, id oque fugis ———
Jupiter est genitor. Per me quod eritque fuitque,
Estque, patet. Per me concordant carmina nervis;
Certa quidem nostra, est nostra tamen una sagitta
Certior, in vacuo quæ vulnera pectore fecit.
Inventum medicina meum est, opiferque per orbem
Dicor, & herbarum est subiecta potentia nobis.
 Stop thy rash flight, stay, lovely nymph, 'tis I;
 No common wretch, no barb'rous enemy;
 Great *Jove's* my father; I alone declare
 What things past, present, and what future are.
 By me the downy eunuch sweetly sings,
 I softest notes compose to sounding strings.
 My shafts strike sure, but one, alas! was found
 A surer, my unpractis'd heart to wound:
 Physic's divine invention's all my own,
 And I a helper thro' the world am known:
 All herbs I thoroughly know, and all their use;
 The healing virtues, and their baneful juice.

Ovid. Metam. i.

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he himself repeats his accomplishments of mind and nature, where he magnifies himself to the flying nymph, whom he passionately loved.

P. What memorable things did he perform?

M. Many; but especially these.

1. He destroyed all the *Cyclops*, the forgers of *Jupiter's* thunder bolts, with his arrows, to revenge the death of *Æsculapius* his son, whom *Jupiter* had killed with thunder, because by the help of his physic he revived the dead. ^b Wherefore for this fact *Apollo* was cast down from heaven, and deprived of his divinity, exposed to the calamities of the world, and commanded to live in banishment upon the earth. In this distress ^c he was compelled by want to look after *Admetus's* cattle: where, tired with pleasure, to pass away his time, it is said, that he first invented and formed a harp. After this *Mercury* got an opportunity to drive away a few of the cattle of his herd by stealth; for which, while *Apollo* complained and threatened to punish him, unless he brought the same cattle back again, his harp was also stolen from him by *Mercury*; ^d so that he could not forbear turning his anger into laughter.

2. He raised the walls of the city of *Troy*, by the music of the harp alone; if we may believe the ^e poet.

Some say ^f that there was a stone, upon which *Apollo* only laid down his harp, and the stone by the touch

^b Lucian. Dial. Mort.

^c Pausan. in Eliac.

^d Hor. 1 Carm.

^e *Ilion aspiciens, firmataque turribus altis
Mœnia, Apollinæ structa canore lyræ.*

Ovid. Epist. Parid.

Troy you shall see, and walls divine admire;
Built by the music of *Apollo's* lyre.

^f Pausan. in Attic.

of it alone became so melodious, that, whenever it was struck with another stone, it sounded like a harp.

3. By misfortune he killed *Hyacinthus*, a pretty and ingenious boy that he loved. For, while *Hyacinthus* and he were playing together at quoits, *Zephyrus* was enraged, because *Apollo* was better beloved by *Hyacinthus* than himself, and, having an opportunity of revenge, he puffed the quoit that *Apollo* cast, against *Hyacinthus*' head, by which blow he fell down dead; whereupon *Apollo* caused the blood of the youth, that was spilt upon the earth, to produce flowers called *violets*, as ² *Ovid* finely expresses it.

Besides, he was passionately in love with *Cyparissus*, another very pretty boy, who, when he had unfortunately killed a fine deer, which he exceedingly loved and had brought up from its birth, was so melancholy for his misfortune, that he constantly bewailed the loss of his deer, and refused all comfort. ^h *Apollo*, because before his death he had begged of the Gods, that his mourning might be made perpetual, in pity changed him into a *cypress-tree*, the branches of which were always used in funerals.

² *Ecce, cruor qui fusus humo signaverat verbas,
Desinit esse cruor, Tyrioque nitentior ostro
Flos oritur, formamque capit, quam Lilia; si non
Purpureus color his, argenteus esset in illis.*

Behold the blood, which late the grass had dy'd,
Was now no blood, from whence a flower full blown
Far brighter than the *Tyrian* scarlet shone,
Which seem'd the same, or did resemble right
A lily, changing but the red to white. *Ovid. Met. 10.*

^h — *munusque supremum*

*Hoc petit à superis, ut tempore lugeat omni.
Ingemuit tristisque Deus, lugebere nobis,
Lugebisque alios, aderisque dolentibus, inquit.*

Implores that he might never cease to mourn,
When *Phæbus* sighing, I for thee will mourn,
Mourn thou for others, herbes still adorn. *Ovid. Met. 10.*

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4. He fell violently in love with the virgin *Daphne*, so famous for her modesty. When he pursued her while she fled to secure her chastity from the violence of his passion, she was changed into a laurel, the most chaste of trees; which is never corrupted with the violence of heat or cold, but remains always flourishing, always pure. ⁱ There is a story about this virgin-tree, which better deserves our admiration, than our belief. A certain painter was about to draw the picture of *Apollo* upon a table made of laurel-wood: and it is said, ^k that the laurel would not suffer the colours to stick to it, as though the dead wood was sensible, and did abhor the picture of the impure deity, no less than if *Daphne* herself was alive within it.

5. He courted also a long time the nymph *Bolina*, but never could gain her; for she chose rather to throw herself into the river and be drowned, than yield to his lascivious flames. Nor did her invincible modesty lose its reward. She gained to herself an immortality by dying so, and, sacrificing her life in the defence of her virginity, she not only overcame *Apollo*, but the very powers of death. She became immortal.

6. *Leucothoe*, the daughter of *Orchamus*, king of *Babylon*, was not so tenacious of her chastity; for she yielded at last to *Apollo's* desires. ⁱ Her father could not bear this disgrace brought on his family, and

ⁱ Liban. in Progymn.

^k Pausan. l. 7.

^l ——— ——— ——— *desedit a'tè*
Crudus humo, tumulumque super gravis addit arenæ.
 Interr'd her lovely body in the earth,
 And on it rais'd a tomb of heavy sand,
 Whose pond'rous weight her rising might withstand.

therefore buried her alive. ^m *Apollo* was greatly grieved hereat, and, though he could not bring her again to life, he poured nectar upon the dead body, and thereby turned it into a tree that drops frankincense. These amours of *Leucothoe* and *Apollo* had been discovered to her father by her sister *Clytie*, whom *Apollo* formerly loved, but now deserted; which she seeing, pined away, with her eyes continually looking up to the sun, and at last was changed into a ⁿ flower called Sun flower, or *Heliotrope*.

7. *Apollo* was challenged in music by *Marsyas*, a proud musician; and when he had overcome him, ^o *Apollo* slayed him, because he had dared to contend with him, and afterward converted him into the river of the same name in *Phrygia*.

8. But *Midas*, king of *Phrygia*, having foolishly determined the victory to *Pan*, when *Apollo* and he sang together, ^p *Apollo* stretched his ears to the length and shape of asses ears. *Midas* endeavoured to

^m *Nectare odorato sparsit corpusque locumque,
Multaque conquestus, tanges tamen æthera dixit.*

*Protinus imbutum caelesti nectare corpus
Delituit, terramque suo madefecit odore;
Virgaque per glebas sensim radicibus actis,
Thurea surrexit, tumulumque cacumine rupit.*

He mourn'd her loss, and sprinkled all her herse
With balmy nectar, and more precious tears.

'Then said, since fate does here our joys defer,
Thou shalt ascend to heav'n, and bless me there:

Her body straight, embalm'd with heav'nly art,
Did a sweet odour to the ground impart,

And from the grave a beauteous tree arise,

That cheers the Gods with pleasing sacrifice. *Ov. Met. 4.*

ⁿ Ovid. *Metam. 4.*

^o Ovid. *Fast. 6.*

^p — *partem damnatur in unam;*

Induiturque aures lentè gradientis aselli.

Punish'd in the offending part, he bears

Upon his skull a slow-pac'd ass' ears.

Met. 1. 6.

hide

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hide his disgrace, as well as he could, by his hair; but however, since it was impossible to conceal it from his barber, he earnestly begged the man, and prevailed with him, by great promises, not to divulge what he saw to any person. But the barber was not able to contain so wonderful a secret longer; wherefore, ^a he went and dug a hole, and putting his mouth to it, whispered these words, *King Midas has asses ears*; then, filling up the ditch with the earth again, he went away. But, O wonderful and strange! The reeds that grew out of that ditch, if they were moved by the least blast of wind, did utter the very same words which the barber had buried in it; to wit, *King Midas has the ears of an ass* ^r.

^a — *fecedit, lumumque*

Effo it, & domini quales conspexerit aures,

Vox refert parvâ.

Metam. l. 15.

He dug a hole, and in it whispering said,

What monstrous ears sprout from king *Midas*' head!

^r *Aures asinas habet rex Midas.*

SECT. IV. *Names of APOLLO.*

AS the *Latins* call him ^a *Sol*, because there is but one sun; so some think the *Greeks* gave him the name *Apollo* for the same reason. Though ^r others think that he is called *Apollo*, either because he drives away diseases, or because he darts vigorously his rays.

He is called ^u *Cynthius*, from the mountain *Cynthus*, in the island of *Delos*; from whence *Diana* also is called *Cynthia*.

^a Ab à particula privativa, & πολλοὶ quemadmodum Sol. quod sit solus, Chrysip. apud Gyr. ^r Synt. 7. p. 219. ἀπὸ τῆ ἀπαλλάττειν νόσους, ab abigendis morbis, vel ἀπὸ τῆ παλ-
λειν τὰς ἀκτῖνας. ^u Varr. de Ling. Lat. Plur. apud Phurnut.

And he is named *Delius* from the same island, because he was born there. Or, as some^f say, because *Apollo* (who is the *sun*) by his light makes all things manifest; for which reason he is called ^g *Phanæus*.

He is named *Delphinus*; ^h because he killed the serpent *Python*, called *Delphis*; or else, because, when *Castilius*, a *Cretan*, carried men to the plantations, *Apollo* guided him in the shape of a *dolphin*.

His title *Delphicus* comes from the city *Delphi* in *Bœotia*, which city is said to be the ⁱ *navel of the earth*; because when *Jupiter*, at one time, had sent for two eagles, the one from the east, and the other from the west, they met together by equal flights exactly at this place. ^k Here *Apollo* had the most famous temple in the world, in which he ^l uttered the oracles to those who consulted him; but he received them first from *Jupiter*. They say, that this famous oracle became dumb at the birth of our *Saviour*, and when *Augustus*, who was a great votary of *Apollo*, desired to know the reason of its silence, the oracle answered ^m him, that in *Judea* a child was born, who was the supreme God, and had commanded him to depart, and return no more answers.

Apollo was likewise called ⁿ *Didymus*, which word

^f Festus cuncta facit *δηλον*, i. e. manifesta. ^g Ἀπὸ τοῦ φαίνεσθαι, apparere, Macrobian. & Phurnut. ^h Pausan. in Attic. ⁱ Pausan. ὁμφαλὸς τῆς γῆς, i. e. Umbilicus Terræ. ^k Phurnut. Lactant.

^l Æscul in Sacerd.

^m Me puer Hebræus, di-vos Deus ipse gubernans,
Cedere sede jubet, tristemque redire sub orcum.
Aris ergo dehinc nostris ab cedito, Cæsar.

An Hebrew child, whom the blest'd Gods adore,
Has bid me leave these shrines, and pack to hell,
So that of oracles I've now no more:
Away then from our altar, and farewell.

ⁿ A verbo διδυμοι, gemelli, Macrobian. apud Gyrat. synt.

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in *Greek* signifies *twins*, by which are meant the two great luminaries of heaven, the sun and the moon, which alternately enlighten the world by day and night.

He was also called ^a *Nomius*, which signifies either a shepherd, because he fed the cattle of *Admetus*; or because the sun, as it were, feeds all things that the earth generates, by his heat and influence. Or perhaps this title may signify ^b *Lawgiver*; and was given him, because he made very severe laws, when he was king of *Arcadia*.

He is called *Pæan*, either from ^c *allaying sorrows*, or from his exact skill in hunting; wherefore he is armed with arrows. And we know that the sun strikes us, and often hunts us with rays, as with so many darts. By this name *Pæan*, his mother *Latona*, and the spectators of the combat, encouraged *Apollo*, when he fought with the serpent *Python*, crying frequently, ^d *Strike him, Pæan, with thy darts*. By the same name the diseased invoke his aid, crying, ^e *Heal us, Pæan*. And hence the custom came, that not only all hymns in the praise of *Apollo* were called *Pæanes*, but also, in all songs of triumph in the celebration of all victories, men cried out, *Io Pæan*. After this manner the airy and wanton lover in ^f *Ovid* acts his triumph too. And from this invocation *Apollo* himself was called ^g *Ἰεῖος*.

^a *Νομῆς*, i. e. Pastor, quod pavit Admeti gregem, vel quod quasi pascit omnia, Phurnut. Macrob. ^b *Νόμος*, Lex Macrob. Cic. 3. de Nat. Deor. ^c *Παρά τὸ παύειν τὰς ἀνίας*, à sedando molestias, vel *παρά τὸ παύειν*, à feriendo. Festus. ^d *Ἰε παῖον* jace vel immitte, Pæan; nempe tela in feram.

^e *Ἰε παῖον*. medere Pæan.

^f *Dicite Io Pæan, & Io, bis discite, Pæan!*

Decidit in casses præda petita meos.

Sing *Io Pæan* twice, twice *Io* say:

My toils are pitch'd, and I have caught my prey,

Ovid. de Arte Amand. l. 2.

He is called *Phæbus* ^g from the great swiftness of his motion, or from his method of healing by purging; since, by the help of physic, which was *Apollo's* invention, the bodies of mankind are purged and cured.

He was named *Pythius*, not only from the serpent *Python*, which he killed, but likewise from ^h asking and consulting; for none among the Gods was more consulted, or delivered more responses, or spake more oracles, than he; especially in the temple which he had at *Delphi*, to which all sorts of nations resorted, so that it was called *the oracle of all the earth* ⁱ. The oracles were given out by a young virgin, till one was debauched: whereupon a law was made, that a very ancient woman should give the answers, in the dress of a young maid, who was therefore called *Pythia* and *Pythius*, one of *Apollo's* names; and sometimes *Phæbas*, from *Phæbus*, another of them. But as to the manner that the woman understood the God's mind, mens opinions differ. *Tully* supposes, that some vapours exhaled out of the earth, and affected the brain much, and raised in it a power of divination ^k.

P. What was the *tripos* on which the *Pythian* lady sat?

M. Some say, that it was a table with three feet, on which she placed herself when she designed to give forth oracles; and, because it was covered with the skin of the serpent *Python*, they call it also by the name of *cortina*. ^l But others say, that it was a vessel, in which she was plunged before she prophesied; or rather, that it was a golden vessel furnished with ears, and supported by three feet, whence it was called *tripos*; and

^g Ἀπό τῆς φοιτᾶν, quod vi feratur, vel à φοιτᾶν, purgo, Lil. Gyr. Synt. 7. p. 222. ^h Ἀπό τῆς πυνθάμεσθαι, ab interrogando vel consulendo, Hygin. in fab. c. 50. ⁱ Cic. pro Font. Diodor. 1. Stat. Thebaid. Vide Orig. adv. Cels. l. 7. ^k Cic. 1. de Divin. 14. apud Lil. Gyr. ^l Plut. in Solon.

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on this the lady sat down. It happened that this *tripos* was lost in the sea, and afterward taken up in the nets of fishermen, who mightily contended among themselves who should have it; the *Pythian* priests, being asked, gave answer, that it ought to be sent to the *wisest man of all Greece*. Whereupon it was carried to *Thales of Miletus*; who sent it to *Bias*, as to a wiser person: *Bias* referred it to another, and that other referred it to a fourth; till, after it had been sent backward and forward to all the wise men, it returned again to *Thales*, who dedicated it to *Apollo* at *Delphos*.

P. Who were the *wise men of Greece*?

M. These seven, to whose names I adjoin the places of their nativity; *Thales of Miletus*, *Solon of Athens*, *Chilon of Lacedæmon*, *Pittacus of Mytilene*, *Bias of Priene*, *Cleobulus of Lindi*, and *Periander of Corinth*. I will add some remarkable things concerning some of them.

Thales was reckoned among the wise men, because he was believed to be the first that brought *geometry* into *Greece*. He first observed the courses of the times, the motion of the winds, the nature of thunder, and the motions of the sun and the stars. Being asked, what he thought the most difficult thing in the world? he answered, *to know one's self*; which perhaps was the occasion of the advice written on the front of *Apollo's* temple, to those that were about to enter, ^m *Know thyself*. For there are very few that know themselves.

When *Solon* visited *Cræsus* the king of *Lydia*, the king shewed his vast treasures to him, and asked him whether he knew a man happier than he? *Yes*, says *Solon*, *I know Tellus, a very poor, but a very virtuous man at Athens, who lives in a little tenement there; and he is more happy than your majesty: for, neither can these things make us happy, which are subject to the changes of the times; nor is any one to be thought*

^m Γινῶσι σεαυτὸν, Nosce teipsum. *Laert.*

truly happy till he dies. ^a It is said, when king Cræsus was afterward taken prisoner by Cyrus, and laid upon the pile to be burnt, he remembered this saying of Solon, and often repeated his name; so that Cyrus asked why he cried out Solon, and who the God was, whose assistance he begged? Cræsus said, *I find now by experience that to be true, which heretofore he said to me;* and so he told Cyrus the story: who, hearing it, was so touched with the sense of the vicissitude of human affairs, that he preserved Cræsus from the fire, and ever after had him in great honour.

Chilo had this saying continually in his mouth, ^o *Desire nothing too much.* Yet, when his son had got the victory at the Olympic games, the good man died with joy, and all Greece honoured his funeral.

Bias, a man no less famous for learning than nobility, preserved his citizens a long time: *And when at last,* ^p *says Tully, his country Priene was taken, and the rest of the inhabitants, in their escape, carried away with them as much of their goods as they could;* one advised him to do the same, but he made answer, ^q *It is what I do already, for all the things that are mine I carry about me.* He often said, ^r *that friends should remember to love one another, so as persons who may sometimes hate one another.*

Of the rest, nothing extraordinary is reported.

^a Plutarch. Herodotus. ^o Ne quid nimium cupias, Plin. l. 7. c. 32. ^p De Amicitia. ^q Ego vero facio, nam omnia mea mecum porto. Val. Max. l. c. 2. ^r Amicos ita amare oporteret ut aliquando essent osuri. Laert.

SECT. V. The Signification of the Fable.

APOLLO means the Sun.

EVERY one agrees, that by ^s *Apollo* the Sun is to be understood; for the four chief prophesies ascribed to *Apollo* were, the arts of prophesying, of heal-

^s Cicero de Nat. 3.

ing, of *darting*, and of *music*, of all which we may find in the sun a lively representation and image. Was *Apollo* famous for his skill in prophesying and divination? And what is more agreeable to the nature of the sun, than by its light to dispel darkness, and to make manifest hidden and concealed truth? Was *Apollo* famous for his knowledge of medicine, and his power of healing? Surely nothing in the world conduces more to the health and preservation of all things, than the sun's heat and warmth: and therefore those herbs and plants, which are most exposed to its rays, are found to have most power and virtue. Thirdly, Is *Apollo* skilful in *darting* or *shooting*? And are not the sun's rays like so many darts or arrows shot from his body to the earth? And, lastly, how well does *Apollo*'s skill in music agree to the nature of the sun, which, being placed in the midst of the planets, makes with them a kind of harmony, and all together, by their uniform motion, make, as it were, a concert of music? And, because the sun is thus placed the middlemost of the seven planets, the poets assert, that the instrument which *Apollo* plays on, is a harp with seven strings.

Besides, from the things sacrificed to *Apollo*, ' it appears that he was the sun: the first of which things was the *olive*, the fruit of which so loves the sun, that it cannot be nourished in places distant from it. 2. The *laurel*, " a tree of a hot nature, always flourishing, never old, and conducing not a little toward divination, and therefore the poets are crowned with laurel. 3. Among animals, *swans* * are offered to him; because, as was observed before, they have from *Apollo* a faculty of divination, for they, foreseeing the happiness in death, die singing and pleased. 4. *Griffins* also, and *crows*, were sacred to him for the same reason; and the *hawk*, which has eyes as bright and piercing as the sun;

* Theocr. in Herc. " Acrius. Cic. Tusc. 1.

the cock, which foretels his rising; and the grasshopper, a singing creature: wherefore ^y it was a custom among the Athenians to fasten golden grasshoppers to their hair, in honour of *Apollo*.

And especially, if ^z we derive the name of *Latona*, the mother of *Apollo* and *Diana*, from the Greek *λανθάνω* [*lanthano*, to lie hid] it will signify that before the birth of *Apollo* and *Diana*, that is before the production of the sun and the moon, all things lay involved in darkness: from whence these two glorious luminaries afterward proceeded, as out of the womb of a mother.

But, notwithstanding all this, several poetical fables have relation only to the sun, and not to *Apollo*. And of those therefore it is necessary to treat apart.

^y Thucyd. Schol. Arist. ^z Vid. Lil. Gyr. 1. in Apoll.

CHAP. VI.

SECT. I. *The SUN. His Genealogy and Names.*

THIS glorious Sun, which illustrates all things with his light, is called *Sol*, as *Tully* ^a says, either because he is the *ONLY* star that is of that magnitude; or because, when he rises, he puts out all the other stars, and *ONLY* appears himself. Although the poets have said, that there were five *Sols*, and *Tully* reckons them up; yet whatever they delivered concerning each of them severally, they commonly apply to one, who was the son of *Hyperion*, and nephew to *Æther*, begotten of an unknown mother.

^a Vel quia *Solus* ex omnibus sideribus tantus est; vel quia cum exortus est, obscuratis omnibus, *Solus* apparent. Cic. de Nat. Deorum, l. 2. & 3.

The *Persians* call the sun ^a *Mithra*, and, accounting him the greatest of their Gods, worship him in a cave. His statue bears the head of a *Lion*, on which a turbant, called *tiara*, is placed; and it is clothed with *Persian* attire, holding with both hands a mad bull by the horns. ^b Those that desire to become his priests, and understand his mysteries, did first undergo a great many hardships, disgraces, stripes, colds, heats, and other torments, before they could attain to the honour of that employment. And, behold the holiness of their religion! It was not lawful for the kings of *Persia* to get drunk, but upon that day in which the sacrifices were offered to *Mithra* ^c.

The *Egyptians* call the Sun ^d *Horus*; whence comes the names of those parts called *horæ*, *hours*; into which the Sun divides the day. They represented his power by a sceptre, on the top of which an eye was placed; by which they signify that the sun sees every thing, and that all things are seen by his means.

These ^e *Horæ* were thought to be the daughters of *Sol* and *Chronis*, who early in the morning prepare the chariot and the horses for their father, and open the gates of the day.

^a Hesych. & Lactant. Gram. apud Lil. Gyr. ^b Duris 7. Hist. ap. Athen. ^c Greg. Nazianz. Orat. 1. in Jul. ^d Plut. & Osir. ^e Homer. Iliad. & Odysl. 4. Plutarch. Boccac. l. 4. c. 4.

SECT. II. Actions of Sol.

NO other actions of *Sol* are mentioned, but his debaucheries, and love intrigues between him and his mistresses; whereby he obscured the honour of his name: the most remarkable of which are these that follow.

I. He

1. He lay with *Venus* in the island of *Rhodes*, in which time, ^a it is said that the heavens rained gold, and the earth clothed itself with roses and lilies; from whence the island was called ^b *Rhodes*. 2. Of *Clymene*, he begat one son, named *Phaeton*, and several daughters. 3. Of *Neæra*, he begat *Pasiphaë*; and of *Parce*, *Circe*. To omit the rest of his brood, of more obscure note, according to my method I shall say something of each of these; but first (since I have mentioned *Rhodes*) I will speak a little of the *Rhodian Colossus*, which was one of the *Seven Wonders of the World*, and of the other six.

^a Pindar. in Olymp.

^b Ἀπό τοῦ ῥόδου, à *Rosa*.

SECT. III. *The Seven Wonders of the World.*

P. **W**HAT were those *Seven Wonders of the World*?
M. They are these that follow.

1. The *Colossus* at *Rhodes*, ^c a statue of the *Sun* seventy cubits high, placed across the mouth of the harbour; a man could not grasp its thumb with both his arms. Its thighs were stretched out to such a distance, that a large ship under sail might easily pass into the port between them. It was twelve years making, and cost three hundred talents ^d. It stood fifty years, and at last was thrown down by an earthquake. And from this *Coloss* the people of *Rhodes* were named *Colossenses*; and now every statue of an unusual magnitude is called *Colossus*.

2. The Temple of *Diana*, at *Ephesus*, was a work of the greatest magnificence, which the ancients prodigiously admired. ^e Two hundred and twenty years were spent in finishing it, though all *Asia* was employed. It was supported by one hundred and twenty-seven pillars, sixty feet high, each of which was raised by

^c Plin. 34. c. 17. ^d A *Rhodian* talent is worth 322l. 18s. 4d. *Englisch* money. ^e Plin. l. 7. c. 38. & l. 16. c. 40.

as many kings. Of these pillars thirty-seven were engraven. The image of the Goddeſs was made of *ebony*, as we learn from hiſtory.

3. The *Mauſoleum*, or ſepulchre of *Mauſoleus* king of *Caria*, ^f built by his queen *Artemiſia*, of the pureſt marble; and yet the workmanſhip of it was much more valuable than the marble. It was from north to ſouth, ſixty-three feet long, almoſt four hundred and eleven feet in compaſs, and twenty-five cubits (that is, about thirty-five feet) high, ſurrounded with thirty-fix columns, that were beautiful in a wonderful manner. From this *Mauſoleum* all other ſumptuous ſepulchres are called by the ſame name.

4. A ſtatue of *Jupiter*, in the temple of the city ^g *Olympia*, carved with the greateſt art by *Phidias*, out of ivory, and made of a prodigious ſize.

5. The walls of the city of *Babylon* (which was the metropolis of *Chaldea*) ^h built by queen *Semiramis*, whoſe circumference was ſixty miles, and their breadth fifty feet; ſo that ſix chariots might conveniently paſs upon them in a row.

6. The ⁱ *Pyramids* of *Egypt*; three of which, remarkable for their height, do ſtill remain. The firſt has a ſquare baſis, and is one hundred and forty-three feet long and one thouſand feet high: it is made of great ſtones, the leaſt of which is thirty feet thick; and three hundred and ſixty thouſand men were employed in building it for the ſpace of twenty years. The two other pyramids, which are ſomewhat ſmaller, attract the admiration of all ſpectators. In theſe pyramids, it is reported, the bodies of the kings of *Egypt* lie interred.

7. The royal palace of ^k *Cyrus*, king of the *Medes*, made by *Menon*, with no leſs prodigality than art; for he cemented the ſtones with gold.

^f Plin. lib. 36. c. 5. ^g Idem. l. 36. c. 3. ^h Idem. l. 6. c. 26. ⁱ Plin. l. 36. c. 13. Belo, l. 2. c. 32. Sing. Obſervat. ^k Calepin. V. Miraculum.

SECT. IV. *The Children of the Sun.*

NOW let us turn our discourse again to *Sol's* children; the most famous of which was *Phaeton*, who gave the poets an excellent opportunity of shewing their ingenuity by the following action. *Epa-phus*, one of the sons of *Jupiter*, quarrelled with *Phaeton*, and said, that, though he called himself the son of *Apollo*, he was not; and that his mother *Clymene* invented this pretence only to cover her adultery. This slander so provoked *Phaeton*, that, by his mother's advice, he went to the royal palace of the *Sun*, to bring from thence some indubitable marks of his nativity. The *Sun* received him, when he came, kindly, and owned him his son; and, to take away all occasion of doubting hereafter, he gave him liberty to ask any thing, swearing by the *Stygian Lake* (which sort of oath none of the *Gods* dare violate) that he would not deny him. Hereupon *Phaeton* desired leave to govern his father's chariot for one day, which was the occasion of great grief to his father; who, foreseeing his son's ruin thereby, was very uneasy that he had obliged himself to grant a request so pernicious to his son: and therefore endeavoured to persuade him not to persist in his desire, ¹ telling him that he sought his own ruin, and was desirous of undertaking an employment above his ability,

¹ — *Temeraria dixit*

*Vox mea facta tua est. Utinam promissa liceret
Non dare: Confiteor, solum hoc tibi, nate, negarem.
Dissuadere licet. Non est tua tuta voluntas;
Magna petis, Phaeton, & quæ non viribus istis
Munera conveniunt, nec tam puerilibus annis.
Sors tua mortalis: non est mortale, quod optas.
'Twas this alone I could refuse a son,
Else by's own wish and my rash oath undone.*

ability, and which no mortal was capable to execute. ^m *Phaeton* was not moved with the good advice of his father, but pressed him to keep his promise, and perform what he had sworn by the river *Styx* to do. In short, the father was forced to comply with his son's rashness; and therefore unwillingly granted what was not now in his power, after his oath, to deny; nevertheless, he directed him how to guide the horses, and especially he advised him to observe the middle path. *Phaeton* was transported with joy, ⁿ mounted the chariot, and, taking the reins, he began to drive the horses; which, finding him unable to govern them, ran away, and set on fire both the heavens and the earth. *Jupiter*, to put an end to the conflagration, struck him out of the chariot with thunder, and cast him headlong into the river *Po*. His sisters, *Phaethusa*, *Lampetia*, and *Phœbe*, lamenting his death incessantly upon the banks of that river, were turned, by the

Thus to thy ruin my rash vow dost wrest :
O ! would I could break promise. Thy request,
Poor hapless youth, forego ; retract it now,
Recall thy wish, and I can keep my vow.
Think, *Phaeton*, think o'er thy wild desires,
That work more years, and greater strength requires :
Confine thy thoughts to thy own humble fate :
What thou would'st have, becomes no mortal state.

^m — *Dictis tamen ille repugnat.*

Proposuitumque premit, flagratque cupidine currus.

In vain to move his son the father aim'd,
He, with ambition's hotter fire inflam'd,
His fire's irrevocable promise claim'd.

ⁿ *Occupat ille levem juvenili corpore currum,
Statque super, manibusque datas contingere habenas
Gaudet, & invito grates agit inde parenti.*

Now *Phaeton*, by lofty hopes possess'd,
The burning seat with joyful vigour press'd ;
With nimble hands the heavy reins he weigh'd,
And thanks unpleasing to his father paid.

Ovid. Metam. l. 2.

city of the Gods into poplar trees, from that time weeping amber instead of tears. A great fire that happened in *Italy* near the *Po*, in the time of king *Phaeton*, was the occasion of this fable. And the ambitious are taught hereby what event they ought to expect, when they soar higher than they ought.

Circe, the most skilful of all forceresses, poisoned her husband, a king of the *Sarmatians*; for which he was banished by her subjects, and, flying into *Italy*, fixed her seat upon the promontory *Circaëum*, where he fell in love with *Glaucus* a sea God, who at the same time loved *Scylla*: *Circe* turned her into a sea-monster, by poisoning the water in which she used to wash. She entertained *Ulysses*, who was driven thither by the violence of storms, with great civility; and restored his companions unto their former shapes; whom, according to her usual custom, she had changed into hogs, bears, wolves, and the like beasts. *Ulysses* was armed against her assaults; so that she set upon him in vain. It is said that she drew down the very stars from heaven; whence we are plainly informed that voluptuousness (whereof *Circe* is the emblem) alters men into ravenous and filthy beasts; that even those who with the lustre of their wit and virtue shine in the world as stars in the firmament, when once they addict themselves to obscene pleasures, become obscure and inconsiderable, falling, as it were, headlong from the glory of heaven.

Pasiphaë was the wife of *Minos*, king of *Crete*: he fell in love with a bull, and obtained her desire by the assistance of *Dædalus*, who, for that purpose, enclosed her in a wooden cow: she brought forth a *minotaur*, a monster, one part of which was like a man, the other like a bull. Now the occasion of

¹ Ovid. Metam. 14.

² Boccac. l. 4.

³ Ovid. Metam. 1.

⁴ Serv.

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Ovid. Metam. 14.

Ovid. Metam. 1.

Serv.

Boccat. l. 4.

this fable, they say, was this: *Pasiphae* loved a man whose name was *Taurus*, and had twins by him in *Dædalus*' house; one of whom was very like her husband *Minos*, and the other like its father. But however that is, the *Minotaur* was shut up in the labyrinth that *Dædalus* made by the order of king *Minos*. This labyrinth was a place diversified with very many windings and turnings, and cross-paths running into one another. How this *Minotaur* was killed and by whom, I shall shew particularly in its place the history of *Theseus*. ^p *Dædalus* was an excellent artificer of *Athens*; who first, as it is said, invented the saw, the plumb-line, the augre, and galeas; also, he first contrived masts and yards for ships: besides, he carved statues so admirably, that they not only seemed alive, but would never stand still in one place; nay, would fly away unless they were chained. To *Dædalus*, together with *Icarus* his son, was shut up by *Minos* in the labyrinth which he had made, because he had assisted the amours of *Pasiphae*; whereupon he made wings for himself and his son, with wax and feathers of birds: fastening these wings to his shoulders, he flew out of *Crete* into *Sicily*; at which time *Icarus*, in his flight, neglected his father's advice and observed not his due course, but out of a juvenile wantonness, flew higher than he ought; whereupon the wax was melted by the heat of the sun, and the wings broke in pieces, and he fell into the sea which is since, ^q according to *Ovid*, named the *Icarian* sea from him.

To these *Children of the Sun*, we may add his niece and his nephew *Byblis* and *Caunus*. *Byblis* was so much in love with *Caunus*, though he was

^p *Ovid. Metam. l. 8. Pausan. in Attic.*

^q *Icarus Icaris nomina fecit aquis. Ovid. l. 1. Trist. Icarian seas from Icarus were called.*

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brother, that she employed all her charms to entice him to commit incest; and when nothing would overcome his modesty, she followed him so long, that at last, being quite oppressed with sorrow and labour, she sat down under a tree, and shed such a quantity of tears, ^f that she was converted into a fountain.

^f *Sic lachrymis consumpta suis Phæbeia Byblis
Vertitur in fontem, qui nunc quoque vallibus imis
Nomen habet æminæ, nigraque sub illice manat.* Ov. Met.
Thus the Phæbean Byblis, spent in tears,
Becomes a living fountain, which yet bears
Her name, and, under a black holm that grows
In those rank vallies, plentifully flows.

CHAP. VII.

SECT. I. MERCURY.

His Image and Birth.

P. WHO is that young man, ^g with a cheerful countenance, an honest look, and lively eyes; who is so fair without paint; having wings fixed to his hat and shoes, and a rod in his hand, which is winged, and bound about by two serpents?

M. It is the image of *Mercury*, as the *Egyptians* paint him; whose face is partly black and dark, and partly clear and bright; because sometimes he converses with the *celestial*, and sometimes with the *infernal* Gods. He wears winged shoes (called *Talaria*); wings are also fastened to his hat (called *Petagus*) because, since he is the messenger of the Gods, he ought not only to run but to fly.

P. Of what parents was he born?

^g Galen. ap. Nat. Com. l. 5.

M. ^h His parents were *Jupiter*, and *Maia* the daughter of *Atlas*; and for that reason, perhaps, they used to offer sacrifices to him in the month of *May*. They say that *Juno* suckled him a while in his infancy and once, while he sucked the milk very greedily, his mouth being full, it ran out of it upon the heavens which made that white stream which they call ⁱ the *Milky Way*.

^h Hesiod. in Theogon. Hor. carm. l. 1. ⁱ via lacte
quam Græci vocant Galaxiam, ἀπὸ τῆ γάλακτος à lacte
Macrobian. & Suidas.

SECT. II. *The Offices and Qualities of* MERCURY.

P. **W**HAT were *Mercury's* offices and qualities?
M. He had many offices. 1. ^k The first and chiefest of them was to carry the commands of *Jupiter*; whence he is commonly called *the Messenger of the Gods*. 2. He swept the room where the Gods supped, and made the beds; and underwent many other the like servile employments; hence he was stiled ^l *Camillus* or *Casmillus*, that is, an *inferior servant of the Gods*; for anciently ^m all boys and girls under age were called *Camilli* and ⁿ *Camillæ*: and the same name was afterward given to the young men and maids who ^o attended the priests at their sacrifices: though the people of *Bæotia* ^p, instead of *Camillus*, say *Cadmius*; perhaps from the *Arabic* word *chadam*, to serve or from the *Phœnician* word *chadmel*, *God's servant* or *minister sacer*. 3. ^q He attended upon dying persons to unloose their souls from the chains of the

^k Lucian. dial. *Maia* & *Mercurii*. ^l Stat. Tullian. de vocab. rerum. ^m Serv. in 12 *Æn*. ⁿ Pacuv. in *Medea* Dion. Halicarn. l. 2. Macrobian. Saturn. 3. ^o Bochart. Ceogr. l. 1. c. 2. ^p Sophocles in *Œdip*. ^q Hom. *Odyss*. 24

body, and carry them to hell. He also revived, and placed into new bodies, those souls which had completed their full time in the *Elysian* fields. ⁹ Almost all which things *Virgil* comprises in seven verses.

His remarkable qualities were likewise many. 1. They say, that he was the inventor of letters. This is certain, he excelled in eloquence, and the art of *speaking well*; insomuch that the *Greeks* called him *Hermes*, from his skill [†] in *interpreting* or *explaining*; and therefore he is accounted the [‡] God of the rhetoricians and orators. 2. He is reported to have been the inventor of contracts, weights, and measures; to have taught the arts of buying, selling, and trafficking; and to have received the name of *Mercury*, from [†] his *understanding of merchandize*. Hence he is accounted the God of the *Merchants*, and the God of *Gain*; so that all unexpected gain and treasure, that comes of a sudden, is, from him, called *iquisior* or *iquaion* [*Hermeion* or *Hermaion*.] 3. In the art of thieving

⁹ *Dixerat. Ille patris magni parere parabat Imperio, & primum pedibus talaria nectit Aurea, quæ subliment alis sive æquora supra. Seu terram rapido pariter cum flamine portant. Tum virgam capit; hac animas ille evocat Orco Pallentes, alias sub tristia Tartara mittit: Dat somnos, adimitque, & lumina morte resignat. Hermes obeys; with golden pinions binds His flying feet, and mounts the western winds: And, whether o'er the seas or earth he flies, With rapid force they bear him down the skies. But first he grasps, within his awful hand, The marks of sovereign pow'r, his magic wand; With this he draws the souls from hollow graves; With this he drives them down the Stygian waves; With this he seals in sleep the wakeful light, And eyes tho' clos'd in death, restores to light. Vir. Æn. 4.*
[†] *Ἀπὸ τῆς ἑρμηνεύσεως, i. e. ab interpretando.* [‡] *Tertul. l. de. Coronis. Festus. Fulgent. † A mercibus, vel à mercium rura, Philostrat. in Soph. 3.*

He certainly excelled all the sharpers that ever were or will be: for he is the very prince and God of thieves. The very day in which he was born, he stole away some cattle from king *Admetus*' herd, although *Apollo* was keeper of them; who complained much of the theft and bent his bow against him: but, in the mean time *Mercury* stole even his arrows from him. While he was yet an infant, and entertained by *Vulcan*, he stole his tools from him. He took away by stealth *Venus*' girdle, while she embraced him; and *Jupiter*'s sceptre he designed to steal the thunder too, but he was afraid lest it should burn him. 4. He was mightily skilful in making peace; and for that reason was sometimes painted with chains of gold flowing from his mouth with which he linked together the minds of those that heard him. And he not only pacified mortal men, but also the immortal Gods of heaven and hell; for whenever they quarrelled among themselves, he composed their differences.

This *pacificatory faculty* of his is signified by the rod that he holds in his hand, which *Apollo* heretofore gave him, because he had given *Apollo* a harp. ^a This rod had a wonderful faculty of *deciding all controversies*. This virtue was first discovered by *Mercury*, who seeing two serpents fighting as he travelled, he put his rod between them, and reconciled them presently.

^p Lucian. Dial. Apoll. & Vulc.

^a *Pacis & armorum, superis imisque Deorum,
Arbiter, alato qui pede carpit iter.* Ovid. Fast. l. 5.

Thee wing'd-foot all the Gods, both high and low,
The arbiter of peace and war allow.

*Atlantas Tegææ Nepos, commune profundis
Et superis numen, qui fas per limen utrumque
Solus habes, geminoque facis compendia mundo.*

Fair *Maia*'s son, whose pow'r alone doth reach
High heaven's bright towers, and hell's dusky beach,
A common God to both, dost both the worlds appease.

Claudian de Rapt. Pro

for they mutually embraced each other, and stuck to the rod, which is called *Caduceus*. From ^r hence all ambassadors sent to make peace are called *Caduceatores*: for, as wars were denounced by ^s *Feciales*, so they were ended by *Caduceatores*.

^r Homer in Hymnis. ^s Lexic. Lat. in hoc Verbo.

SECT. III. *Actions of MERCURY.*

P. **A**RE any of his actions recorded in history?
M. Yes, several; and such as in my judgment do not much deserve to be remembered. However the following account is most remarkable.

He had a son by his sister *Venus*, called ^t *Hermaphroditus*, who was a great hunter. In those woods where he frequently hunted, a nymph called *Salmacis* lived, who greatly admired and fell in love with him; for he was very beautiful, but a great woman-hater. She often tempted the young man, but was often repulsed; yet she did not despair. She lay in ambush at a fountain where he usually came to bathe, and, when he was in the water, she also leaped in to him; but neither so could she overcome his extraordinary modesty. Thereupon, it is said, she prayed to the Gods above, that the bodies of both might become one, which was granted. *Hermaphroditus* was amazed when he saw this change of his body; and desired that, for his comfort, some other person might be like him. He obtained his request; for ^u whosoever washed himself in that fountain (called *Salmacis*, in the country of *Caria*) became a *Hermaphrodite*, that is, had both sexes. I am unwilling to omit the following story.

A herdsman, whose name was *Battus*, saw *Mercury* stealing *Admetus*' cows, from *Apollo* their keeper.

^t i. e. Mercurio Venus, nam *Ἑρμῆς* est Mercurius & *Ἀφροδίτη* Venus. ^u Ovid. Metam. l. 4. *Ἑρμῆς*

56 *Of the Gods of the Heathens.*

When *Mercury* perceived that his theft was discovered, he went to *Battus*, and desired that he would say nothing, and gave him a delicate cow. *Battus* promised him secrecy. *Mercury*, to try his fidelity, came in another shape to him, and asked him about the cows whether he saw them, or knew the place where the thief carried them? *Battus* denied it; but *Mercury* pressed him hard, and promised that he would give him both a bull and a cow, if he would discover it. With this promise he was overcome; whereupon *Mercury* was enraged, and, laying aside his disguise, turned him into a stone called *Index*. This story *Ovid* describes in very elegant verse^r.

The ancients used to set up statues where the roads crossed: these statues they call *Indices*, because, with an arm or finger held out, they shewed the way to this or that place. The *Romans* placed some in public places and highways; as the *Athenians* did at their doors, to drive away thieves; and they called these statues *Hermæ*, from *Mercury*, whose *Greek* name was *Hermes*, concerning which *Hermæ* it is to be observed,

I. 'These images have neither^s hands nor feet, and from hence *Mercury* was called *Cyllenius*, and by contraction^t *Cyllius*, which words are derived from a *Greek*

^r *At Battus postquam est merces geminata, sub illis
Montibus, inquit, erant: Et erant sub montibus illis.
Risit Atlantiades, Et me mibi, perfide, prodis:
Me mibi prodis, ait? perjuraque pectora vertit
In durum silecem, qui nunc quoque dicitur Index.
Battus, on th' double proffer, tells him, there;
Beneath those hills, beneath those hills they were.
Then *Hermes* laughing loud, What knave, I say,
Me to myself, myself to me betray?
'Then to a touchstone turn'd his perjur'd breast,
Whose nature now is in that name express'd.*

^s *Sunt^a ἄποδες καὶ ἄχαιρες* Herod. l. i. ^t *Κυλλῶς* i. e. manuum & pedum experts. Lil. Gyraldus.

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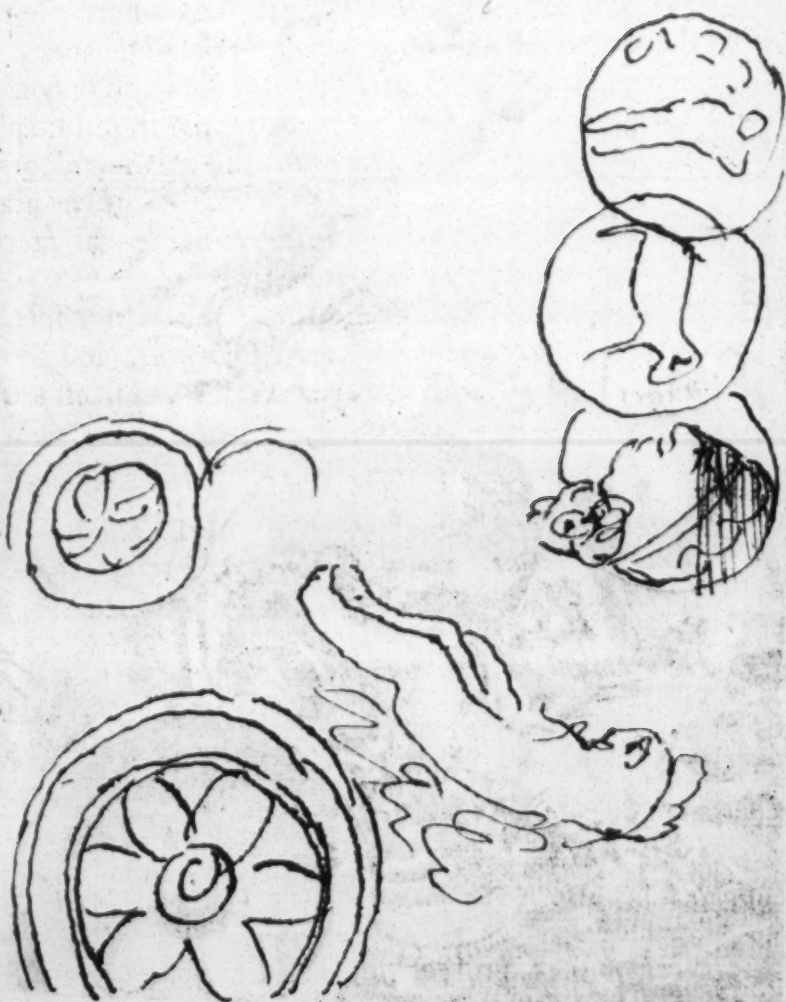
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word signifying a man without hands and feet; and not from *Cyllene*, a mountain in *Arcadia*, in which he was educated.

2. A purse was usually hung to a statue of *Mercury*, to signify that he was the God of gain and profit, and presided over merchandizing; in which, because many times things are done by fraud and treachery, they gave him the name of *Dolius*.

3. The *Romans* used to join the statues of *Mercury* and *Minerva* together, and these images they called *Hermathenæ*; and sacrificed to both deities upon one and the same altar. Those who had escaped any great danger, always offered sacrifices to *Mercury*: They offered up a calf, and milk, and honey, and especially the tongues of the sacrifices, which, with a great deal of ceremony, they cast into the fire, and then the sacrifice was finished. It is said, that the *Megarenses* first used this ceremony.

* Macrob. & Suid. apud Lip. † Cicero. ‡ Pausan. in Attic. Ovid. Metam. 4. Callistrat. Homer.

CHAP. VIII.

SECT. I. BACCHUS. His Image.

M. WHY do you laugh, *Palaophilus*?

P. Who can forbear, when he sees that filthy, shameless, and immodest God, placed next to *Mercury*; ^h with a naked body, a red face, lascivious looks, in an effeminate posture, dispirited with luxury, and overcome with wine. His swollen cheeks resemble bottles; his great belly, fat breasts, and distended swelling paunch, represent a hog's head, rather than a God, to be carried in that chariot.

^h Euripides in *Bacchis*.

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M. That is no wonder; for it is *Bacchus* himself, the God of wine, and the captain and emperor of drunkards. He is crowned with ivy and vine-leaves; and has a *thyrsus* instead of a sceptre, which is a javelin with an iron head, encircled by ivy or vine-leaves, in his hand. ⁱ He is carried in a chariot, which is sometimes drawn by tygers and lions, and sometimes by lynxes and panthers: and, like a king, he has his guards, ^k who are a drunken band of satyrs, demons, nymphs that preside over the wine-presses, fairies of fountains, and priestesses. *Silenus* oftentimes comes after him, sitting on an ass that bends under his burden.

P. But what is here? This *Bacchus* has got horns and is a young man without a beard: I have heard that the inhabitants of *Elis* paint him like an old man with a beard.

M. It is true. He is sometimes painted an old man and sometimes a smooth and beardless boy: as ⁱ *Ovid* and ^m *Tibullus* describe him. I shall give you the reason of all these things, and of his horns, mentioned also in ⁿ *Ovid*, before I make an end of this fable.

ⁱ *Ovid. de Arte Amandi, Aristoph. Scholiast. in Plutum Strabo, l. 26. Ovid. 3. Metam. & 4.*

^k *Cohors Satyrorum, Cobalorum, Lenarum, Naiadum atque Baccharum.*

ⁱ — *Tibi inconsumpta juventa?*

*Tu pure æternus, tu formosissimus alto
Conspiceris cælo, tibi, cum sine cornibus adstas,
Virgineum caput est.*

— Still dost thou enjoy

Unwasted youth? Eternally a boy

Thou'rt seen in *heaven*, whom all perfections grace?
And, when unhorn'd, thou hast a virgin's face.

^m *Solis æterna est Phæbo Bacchoque juventa
Phæbus and Bacchus only have eternal youth.*

ⁿ *Accedant copiti cornua, Bacchus eris.*

Clap to thy head a pair of horns, and *Bacchus* thou shalt be.

SECT. II. Descent of BACCHUS.

THE birth of *Bacchus* was both wonderful and ridiculous, if the poets may be heard: as they must when the discourse is about fables.

They tell us, that when *Jupiter* was in love with *Semele*, it rais'd *Juno's* jealousy higher than ever before. *Juno* therefore endeavour'd to destroy her; and, in the shape of an old woman, visit'd *Semele*, wish'd her much joy from her acquaintance with *Jupiter*, and advis'd her to oblige him, when he came, by an inviolable oath, to grant her a request; and then, says she to *Semele*, *ask him to come to you as he is wont to come to Juno: And he will come clothed in all his glory, and majesty, and honour.* *Semele* was greatly pleas'd with this advice; and therefore, when *Jupiter* visit'd her next, she ° begg'd a Favour of

° — *Rogat illa Jovem sine nomine munus.*

*Cui Deus, Elige, ait, nullam patiēte repulsam:
Quoque magis credas, Stygii quoque conscia sunt
Numina torrentis Timor, & Deus ille Deorum est.
Læta malo, nimiumque potens, perituraque amanti
Obsequio, Semele: Qualem Saturnia, dixit,
Te solet amplecti, Veneris cum fœdus initis,
Da mihi te talem.*

— She ask'd of *Jove* a gift unnam'd.

When thus the kind consenting God reply'd,
Speak but the choice, it shall not be deny'd:
And, to confirm thy faith, let *Stygian* Gods
And all the tenants of hell's dark abodes,
Witness my promise; these are oaths that bind,
And Gods that keep e'en *Jove* himself confin'd.
Transported with the sad decree, she feels
Ev'n mighty satisfaction in her ills;
And just about to perish by the grant,
And kind compliance of her fond gallant.
Say, take *Jove's* vigour as you use *Jove's* name,
The same the strength and sinewy force the same,
As when you mount the great *Saturnia's* bed,
And lock'd in her embrace, diffuse glories shed.

him, but did not expressly name the favour. *Jupiter* bound himself in the most solemn oath to grant her request, let it be what it would. *Semele*, encouraged by her lover's kindness, and little foreseeing that what she desired would prove her ruin, begged of *Jupiter* to come to her embraces in the same manner that he caressed *Juno*. What *Jupiter* had so solemnly sworn to perform, he could not refuse. He could not recall his words, nor free himself from the obligation of his oath; so that he puts on all his terrors, arrayed himself with his greatest glory, and in the midst of thunder and lightning entered *Semele's* house.
^a Her mortal body was not able to stand the shock, so she perished in the embraces of her lover; for the thunder struck her down and stupified her, and the lightning reduced her to ashes. So fatal are the rash desires of the ambitious! When she died, she was big with child of *Bacchus*, who was preserved after his mother's decease, in such a manner as will make you laugh to hear it; for the ^b infant was taken out of his mother's womb, and sewed into *Jupiter's* thigh, from whence, in fulness of time, it was born, and then ^c delivered into the hands of *Mercury* to be carried into *Eubœa*, to *Macris*, the daughter of *Aristæus*, ^d who immediately anointed his lips with ho-

^a — *Corpus mortale tumultus*

Non tulit æthereos, donisque jugalibus arsit.

Nor could her mortal body bear the sight

Of glaring beams, and strong celestial light;

But scorch'd all o'er with *Jove's* embrace expir'd,

And mourn'd the gift so eagerly desir'd.

^b — *Genetricis ab alva*

Eripitur, patr'oque tener (si credere dignum est)

Insuitur femori, maternaque tempora compler.

The imperfect babe, that in the womb does lie,

Was ta'en by *Jove* and sew'd into his thigh,

His mother's time accomplishing.

^c Eurip. Bacch. Nat. Com. l. 4.

^d Apol. 4. Argon.

ney,

ney, and brought him up with great care in a cave, to which there were two gates.

SECT. III. Names of BACCHUS.

WE will first speak of his proper name, and then come to his titles and surname.

Bacchus was so called from a ^a Greek word, which signifies *to revel*; and, from the same reason, the *wild women*, his companions, are called ^b *Thyades* and ^c *Mænades*, which words signify madness and folly. They were also called ^d *Mimallones*, that is, imitators or mimicks; because they imitated *Bacchus*' actions.

^e *Biformis*, because he was reckoned both a young and an old man, with a beard, and without a beard. Or, because wine, whereof *Bacchus* is the emblem, makes people sometimes cheerful and pleasant, sometimes peevish and morose.

He was named ^f *Brisæus*, either (as some think) from the nymph his nurse; or from the use of the grapes and honey, which he invented, for *Brisa* signifies a bunch of pressed grapes; or else from the promontory *Brisa*, in the island of *Lesbos*, where he was worshipped.

^g *Bromius*, from the crackling of fire, and noise of thunder, that was heard when his mother was killed in the embraces of *Jupiter*.

^h *Bimater* or *Biméter*, because he had two mothers; the first was *Semele*, who conceived him in the womb;

^a Ἀπὸ τοῦ βαρυΐν seu βαρυέν, ab infaniendo Eustath. apud Lil. ^b Ἀπὸ τῆς θυᾶς à furore ac rabie. Virg. *Æn.* 4. ^c Ἀ μαίνομαι infanio, ferocio. ^d Ἀ μιμάομαι imitor. ^e Δίμορφος Diod. apud Lil. ^f Cornut. in *Perf. Sat.* 1. ^g Ἀπὸ τοῦ βρόμου ab incendii crepitu, tonitrusque sonitu. Ovid. 4. *Metam.* ^h Idem. *ibid.*

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and the other, the thigh of *Jupiter*, into which he was received after he was saved from the fire.

He is called by divers of the *Greeks* ^c *Bugenes*, that is, born of an ox, and from thence *Tauriformis*, or *Tauriceps*; and he is supposed to have horns, because he first ploughed with oxen, or because he was the son of *Jupiter Ammon*, who had the head of a ram.

^d *Dæmon bonus*, the good angel; and in feasts, after the victuals were taken away, the last glass was drunk round to his honour.

^e *Dithyrambus*, which signifies either that he was born twice, of *Semele* and of *Jove*; or the double gate, which the cave had in which he was brought up; or perhaps it means that drunkards cannot keep secrets; but whatever is in the head comes into the mouth, and then bursts forth, as fast as it would out of two doors.

Dionysius or *Dionysus*, ^f from his father *Jupiter*, or from the nymphs called *Nysæ*, by whom he was nursed, as they say; ^g from a *Greek* word, signifying to prick, because he pricked his father's side with his horns, when he was born; or from *Jupiter's* lameness ^h, who limped when *Bacchus* was in his thigh; or from an island among the *Cyclades*, called *Dia*, or *Naxos*, which was dedicated to him when he married *Ariadne*; or lastly from the city of *Nysa*, in which *Bacchus* reigned.

ⁱ *Evihus*, or *Evehus*. For, in the war of the giants, when *Jupiter* did not see *Bacchus*, he thought that

^c Βεγυγός i. e. à bove genitus. Clemens Strom. Euf. l. 4. Præp. Evang. ^d Diodor. l. 5. Idem. l. 3. ^e Ἀπὸ τοῦ διῶς εἰς θυγατρὶν ἀναβαίνειν, à bis in januam ingrediendo. Diodor. Orig. Eufeb. ^f Quasi per geminam portam, hic proverbialiter de vino, facit τὸ εἶμα δ. θυρον. ^g Ἀπὸ τοῦ Διὸς à *Jove*, Phurnut. in fab. ^h à νόσῳ pungo, Lucian. Dial. ⁱ Νύσος, i. e. claudus, Nonn. l. 9. ^k Eheu viè! Eheu fili! Eurip. in Bacch.

he was killed, and cried out, ^k *alas son!* or, because when he found that *Bacchus* had overcome the giants, by changing himself into a lion, he cried out again, ^l *well done, son.*

^m *Evan*, from the acclamation of the *Bacchantes*, who were therefore called *Evantes*.

Euchius, ⁿ because *Bacchus* fills his glass plentifully, even up to the *brim*.

^o *Eleleus* and *Eleus*, from the acclamation wherewith they animated the soldiers before the fight, or encouraged them in the battle itself. The same acclamation was also used in celebrating the *orgia*, which were sacrifices offered up to *Bacchus*.

^p *Iacchus* was also one of his names, from the noise which men when drunk make: and this ^q title is given him by *Claudian*; from whose account of *Bacchus*, we may learn, that he was not always naked, but sometimes clothed with the skin of a tyger.

Lenæus; because, as *Donatus* says, 'wine palliates and assuages the sorrows of men's minds. But *Servius* thinks that this name, since it is a *Greek* name, ought not to be derived from a *Latin* word, as *Donatus* says, but from a *Greek* ^d word, which signifies the *vat* or *press*, in which wine is made.

^k Virg. *Æn.* 7. ^l Εὖ νίε Euge fili! Cornut. in Persf. Ac. on. in Horat. ^m Virg. *Æn.* 6. Ovid. 4. *Metam.* ⁿ Ab εὖχέω, i. e. bene ac large fundo. Nat. Com. l. 5. ^o Ab ἐλεῶ. exclamazione bellica. Ovid. 4. *Metam.* *Æschyl.* in *Prometh.*

^p Ab ἱακχεύω clamō, vociferor.

^q — *Lætusque simul procedit Iacchus
Crinali florens hedera: Quem Paribica Tigris
Velat, & auratos in nodum colligit unguis.*

— The jolly God comes in,
His hair with ivy twin'd, his clothes a tyger's skin!
Whose golden claws are clutch'd into a knot.

de Raptu Proserp. l. 1.

^r Quod leniat mentem vinum. ^s Ἀπὸ τοῦ ληνῶ or ληνε, i. e. torculari. *Servius* in Virg. *Georg.* l. 2.

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^a *Liber* and *Liber Pater*, from *Libero*; as in Greek they call him Ελευθέριος [*Eleutherios*] the *Deliverer*; for he is the symbol of *liberty*, and was worshipped in all free cities.

Lyæus and *Lyceus* signify the same with *Liber*: for wine ^b *fre*es the mind from cares; and those, who have drank plentifully, speak whatever comes in their minds, as ^c *Ovid* says.

The sacrifices of *Bacchus* were celebrated in the night, wherefore he is called ^d *Nyctilius*.

Because he was educated upon the mountain *Nisa*, he is called *Nisæus* ^e.

Rectus, ὀρθός [*Orthos*] because he taught a king of *Athens* to dilute his wine with water; thus men, who through much drinking staggered before, by mixing water with their wine, begin to go *straight*.

His mother *Semele* and his nurse were sometimes called *Thyo*; therefore from thence they called him *Thyoneus*.

Lastly, he was called ^g *Triumphus*; because when in *triumph* the conquerors went into the capitol, the soldiers cried out, *Io Triumphè!*

^a Virg. 7. Ecl. Plutarch. in Probl. Pausan. in Attic.

^b Ἀπὸ τῆ λύειν, i. e. à solvendo.

^c *Cura fugit, multo diluiturque mero.*

The plenteous bowl all care dispels.

Ov. de Art.

^d Νυκτελῆς i. e. nocte perficio. Phurnut in Bacch. Ovid. Metam. 4. ^e Ovid. ib.

^f Hor. l. 1. Carm. ^g Θρίαυκος, Var. de Ling. Lat.

SECT. IV. *Actions of BACCHUS.*

BACCHUS invented ^a so many things useful to mankind, either in finishing controversies, in building cities, in making laws, or in obtaining victories, that

^a Diod. l. 5. Hist. & Oros. l. 2. Hor. Ep. 2.

he was declared a *God* by the joint suffrages of the whole world. And, indeed, what could not *Bacchus* himself do: when his priestesses, by striking the earth with their *thyrsi*, drew forth rivers of milk, and honey, and wine, and wrought several such miracles, without the least labour. And yet they received their whole power from *Bacchus*.

1 He invented the ^a use of wine; and first taught the art of planting the vine from whence it is made; as also the art of making honey, and tilling the earth. This ^b he did among the people of *Ægypt*, who therefore honoured him as a *God*, and called him *Osiris*. Let *Bacchus* have honour, because he invented the art of planting vines: but let him not refuse to the ass of *Nauplia* its praises, who, by gnawing *vines*, taught the art of *pruning* them.

2 He invented ^c commerce and merchandize, and found out navigation, when he was king of *Phœnicia*.

3. Whereas men wandered about unsettled, like Beasts, ^d he reduced them into society and union: he taught them to worship the Gods, and was excellent in prophesying.

4. He subdued *India*, and many other nations, riding on an elephant: ^e he victoriously subdued *Ægypt*, *Syria*, *Phrygia*, and all the east; where he erected pillars, as *Hercules* did in the west: he first invented triumphs and crowns for kings.

5. *Bacchus* was desirous to reward *Midas* the king of *Phrygia* (of whose ass' ears we spake before) because he had done some service to him; and bid him ask what he would, *Midas* desired, that whatsoever he

^a Ovid. 3. Fastorum. ^b Dion. de Situ Orbis. Vide Nat. Com.

^c Idem, ibid. ^d Ovid. Fastorum, Euripid. in Bacch.

^e Dion. de Situ Orbis.

touched might become gold: ^c *Bacchus* was troubled that *Midas* asked a gift that might prove so destructive to himself; however, he granted his request, and gave him the power he desired. Immediately whatever *Midas* touched became gold; nay, when he touched his meat or drink, they also became gold: when therefore he saw that he could not escape death by hunger or thirst, he then perceived that he had foolishly begged a destructive gift; and repenting his bargain he desired *Bacchus* to take his gift to himself again. *Bacchus* consented, and bid him bathe in the river *Pactolus*: *Midas* obeyed; and from hence the sand of that river became gold, and the river was called *Chryssorrhoeos*, or *Aurifluus*.

6. When he was yet a child, some *Tyrrhenian* mariners found him asleep, and carried him into a ship: wherefore he first stupified them, stopping the ship in such a manner that it was unmoveable: afterward he caused vines to spring up the ship on a sudden, and ivy twining about the oars; and when the seamen were almost dead with the fright, he threw them headlong into the sea, and changed them into *dolphins* ^f.

^c *Annuat optatis, nocituraque munera solvit
Liber; & indoluit, quod non meliora petisset.*

To him his harmless wish *Lyæus* gives,
And at the weakness of's request he grieves.

Lætus habet, gaudetque malo.

Glad he departs, and joys in's misery. *Ov. Met. 11.*

^f *Ovid. Metamorph. 3.*

SECT. V. *The Sacrifices of BACCHUS.*

IN *sacrifices* there are three things to be considered, the creatures that are offered; the priests who offered them; and thirdly, the sacrifices themselves, which are celebrated with peculiar ceremonies.

I. Among

1. Among trees and plants, & these were sacred or consecrated to *Bacchus*, the *fir*, the *ivy*, *bindweed*, the *fig*, and the *vine*. Among animals, the *dragon* and the *pye*, signifying the talkativeness of drunken people. The *goat* was slain in his sacrifices, because he is a creature destructive to the vines. And, among the *Ægyptians*, they sacrificed a swine to his honour before their doors.

2. The priest and priestesses of *Bacchus* were^h the *satyrs*, the *sileni*, the *naiades*, but especially the revelling women called *Bacchæ*, from *Bacchus*' name.

3. The sacrifices themselves were various, and celebrated with different ceremonies, according to the variety of places and nations. They were celebrated on stated days of the year, with the greatest religion, or rather, with the greatest profaneness and impiety.

*Oscophoria*ⁱ were the first sacrifices offered up to *Bacchus*: they were first instituted by the *Phœnicians*, and when they were celebrated, the boys, carrying vine-leaves in their hands, went in ranks praying, from the temple of *Bacchus*, to the chapel of *Pallas*.

The ^k *Trieterica* were celebrated, in the winter, by night, by the *Bacchæ*, who went about armed, making a great noise, and foretelling, as it was believed, things to come. These sacrifices were intitled *Trieterica*, because *Bacchus* returned from his *Indian* expedition after three years.

The ^l *Epilœnæa* were games celebrated in the time of vintage (after that the press for squeezing the grapes was invented). They contended with one another, in treading the grapes, who should soonest press out most

^g Xenophon in Sacerd. Plutarch. in Probl. Symp. Eurip. in Bacch. Herodot. Euterpe.

^h Vide Nat. Com. 1. 5. ⁱ Pausan. in Att. ^k Ovid. Fast. & Metamorph. 6. ^l Scholiast. in Aristophan.

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must; and in the mean time they sung the praises of *Bacchus*, begging that the *must* might be sweet and good.

^m *Canephoria*, among the ancient *Athenians*, were performed by marriageable virgins, who carried golden baskets filled with the first fruits of the year. ⁿ Nevertheless, some think that these sacrifices were instituted to the honour of *Diana*, and that they did not carry fruits in the basket, but presents wrought with their own hands, which they offered to this *Goddess*, to testify that they were desirous to quit their virginity, and marry.

Apaturia were feasts celebrated in honour of *Bacchus*, setting forth how greatly men are ^o deceived by wine. These festivals were principally observed by the *Athenians*.

Ambrosia ^p were festivals observed in *January*, a month sacred to *Bacchus*; for which reason this month was called *Lenæus*, or *Lenæo*, because the wine was brought into the city about that time. ^q But the *Romans* called these feasts *Brumalia*, from *Bruna*, one of the names of *Bacchus* among them; and they celebrated them twice a year, in the months of *February* and *August*.

Ascolia, feasts so called, from a *Greek* ^r word signifying a *boracho*, or *leathern bottle*; several of which were produced filled with air, or as others say, with wine. ^s The *Athenians* were wont to leap upon them with one foot, so that they would sometimes fall down; however, they thought they did a great honour to *Bacchus* hereby, because they trampled upon the skins of the goats, who is the greatest enemy to the vines. But among the *Romans*, rewards were distributed to those

^m Demarat. in Certam. Dionys. ⁿ Doroth. Sydon. apud Nat. Com. ^o A decipiendo ab' *Ἀπατάω*, fallo, dicta sunt *Ἀπατέρια*. Vide Nat. Com. in Bac. ^p Idem. ibid. ^q Cæl. Rhod. l. 18. c. 5. ^r Ab' *Ἀσκός* utris. Tzetzes in Hesiod. ^s Menand. l. de Myster.

who, by artificially leaping upon these *leathern bottles*, overcame the rest; and then all of them together called aloud upon *Bacchus* confusedly, and in verses unpolished; and, putting on masks, they carried his statue about their vineyards, daubing their faces with barks of trees and the dregs of wine: so returning to his altar again, from whence they came, they presented their oblations in basins to him, and burnt them. And, in the last place, they hung upon the highest trees little wooden or earthen images of *Bacchus*, which, from the smallness of their mouths, were called *Oscilla*; they intended that the places, where these small images were set up in the trees, should be, as it were, so many watch-towers, from whence *Bacchus* might look after the vines, and see that they suffered no injuries. These festivals, and the images hung up when they were celebrated, are elegantly described by ^a *Virgil*, in the second book of his *Georgics*.

Lastly, the *Bacchanalia*, or *Dionysia*, or *Orgia*, were the feasts of *Bacchus* ^b, among the *Romans*, which

^a — *Atque inter pocula lati*

Mollibus in pratis unctos saliere per utres:

Nec non Ausonii, Trojâ gens missa coloni,

Versibus incomptis ludunt, risuque soluto,

Oraque corticibus sumunt horrenda carvatis:

Et te, Bacche, vocant per carmina læta, tibi que

Oscilla ex altâ suspendunt mollia pinu.

Hinc omnis largo pubescit vinea fœtu, &c.

And glad with *Bacchus*, on the grassy soil,

Leap'd o'er the skins of goats besmear'd with oil,

Thus *Roman* youth, deriv'd from ruin'd *Troy*,

In rude *Saturnian* rhimes express their joy;

Deform'd with vizards cut from barks of trees,

With taunts and laughter loud their audience please:

In jolly hymns they praise the God of wine,

Whose earthen images adorn the pine,

And there are hung on high, in honour of the vine,

A madness so devout the vineyard fills, &c.

^b *Virg.* 4. *Georg.* 6 & 7 *Æn.*

at first were solemnized in *February*, at mid-day, by women only; but afterward they were performed by men and women together, and young boys and girls, who, in a word, left no sort of lewdness and debauchery uncommitted: for, upon this occasion, rapes, whoredoms, poison, murder, and such abominable impieties were promoted under a sacrilegious pretence of religion, till the ^u senate by an edict abrogated this festival; as *Diognodus* did at *Thebes*, says *Cicero* ^z, because of their lewdnesses: which also *Pentheus* king of *Thebes* attempted, but with ill success, for the *Bacchæ* barbarously killed him; whence came the story, that his mother and sisters tore him in pieces, fancying he was a boar. ^y There is a story besides, that *Alcithoe* the daughter of *Ninyas*, and her sister, because, despising the sacrifices of *Bacchus*, they staid at home, and spun while the *Orgia* were celebrating, were changed into bats. ^z And there is also an idle story, that *Lycurgus*, who attempted many times to hinder these *Bacchanalia* in vain, cut off his own legs, because he had rooted up the vines to the dishonour of *Bacchus*.

^u Liv. l. 9. August. 6. de Civit. ^x Cic. de Leg. l. 2. c. 11. ^y Ovid. 4. Metam. ^z Apud Nat. Com.

SECT. VI. *The Historical Sense of the Fable.*

BACCHUS an Emblem either of NIMROD or MOSES.

I Find two meanings applied to this fable; for some say, that ^a *Bacchus* is the same with *Nimrod*: The reasons of which opinion are, 1. The similitude of the words, *Bacchus* and *Barchus*, which signifies the Son of *Chus*, that is, *Nimrod*. 2. They think the

^a Bochart. in Phaleg.

name of *Nimrod* may allude to the *Hebrew* word *Namur*, or the *Chaldee* *Namer*, a *tyger*; and accordingly the chariot of *Bacchus* was drawn by *tygers*, and himself clothed with the skin of a *tyger*. 3. *Bacchus* is sometimes called ^b *Nebrodes*, which is the very same as *Nimrodus*. *Moses* stiles *Nimrod* a great hunter, and we find that *Bacchus* is stiled ^c *Zagreus*, which in *Greek* signifies the same thing. I did not, indeed, mention the name of *Bacchus* among the rest before; because I design not a nice and complete account of every thing: nor is it absurd to say, that *Nimrod* presided over the vines, since he was ^d the first king of *Babylon*, where were the most excellent wines, as the ancients often say.

Others think that ^e *Bacchus* is *Moses*, because many many things in the fable of the one seem derived from the history of the other: for, first, some feign that he was born in *Egypt*, and presently shut up in an ark, and thrown upon the waters, as *Moses* was. 2. The first name of ^f *Bimater*, which belongs to *Bacchus*, may be ascribed to *Moses*, who, beside one mother by nature, had another by adoption, king *Pharaoh's* daughter. 3. They were both beautiful men, brought up in *Arabia*, good soldiers, and had women in their armies. 4. *Orpheus* directly stiles *Bacchus* ^g a law-giver, and calls him ^h *Moses*, and further attributes to him ⁱ the two tables of the law. 5. Besides, *Bacchus* was called ^k *Bicornis*; and accordingly the face of *Moses* appeared double-horned when he came down from the mountain, where he had spoken to God; the rays of glory, that darted from his brow, resembling the sprouting out of horns. 6. As snakes were sacrificed, and a dog

^a Anthol. l. 1. c. 38. Ep. ^b Νεβρώδης. ^c Ζαγρεύς, i. e. Robustus Venator. ^d Ex Athenæo. ^e Vossius apud Bochart. in suo Canaan. & Huet. in Demonstr. Evangel.

^f Διμήτωρ. ^g Θεσμοφόρον. ^h Μόσιν. ⁱ Δίπλακα δεσμόν, Exod. xxxiv. 29. ^k Eurip. in Bacch.

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given to *Bacchus* as a companion, so *Moses* had this companion *Caleb*, which in *Hebrew* signifies a dog. 7. As the *Bacchæ* brought water from a rock, by striking it with their *thyrsus*, and the country where-ever they came flowed with wine, milk, and honey; so the land of *Canaan*, into which *Moses* conducted the *Israelites*, not only flowed with milk and honey, but with wine also; ¹ as appears from that large bunch of grapes which two men carried upon a staff, between them. 8. *Bacchus* ^m dried up the rivers *Orontes* and *Hydaspes*, by striking them with his *thyrsus*, and passed through them, as *Moses* passed through the *Red-Sea*. 9. It is said also, ⁿ that a little ivy-stick, thrown down by one of the *Bacchæ* upon the ground, crept like a dragon, and twisted itself about an oak. And, 10. That ^o the *Indians* once were all covered with darkness, while those *Bacchæ* enjoyed a perfect day.

From whence you may collect, that the ancient inventors of fables have borrowed many things from the *Holy Scriptures*, to patch up their conceits. ^p Thus *Homer* says, that *Bacchus* wrestled with *Pallene*, to whom he yielded: which fable is taken from the history of the angel wrestling with *Jacob*. ^q In like manner *Pausanias* reports, that the *Greeks* at *Troy* found an ark which was sacred to *Bacchus*; which when *Euripilus* had opened, and viewed the statue of *Bacchus* laid therein, he was presently struck with madness: the ground of which fable is in the second book of *Kings*, where the sacred history relates, that the *Bethshemites* were destroyed by *God*, because they looked with too much curiosity into the ark of the covenant. ^r Again, the poets feign, that *Bacchus* was

¹ Numbers xii. 24. ^m Nonn. in Dionys. l. 23. & 35. 25. 45. ⁿ Apud eundem. ^o Nonnius Vof. ap. Bochart. in Can. ^p Hom. Iliad. 48. ^q Pausan. in Achaic. ^r Aristot. Schol. in Acarn. Act. 2. Scen. 1.

angry with the *Athenians*, because they despised his solemnities, and received them not with due respect, when first they were brought by *Pegasus* out of *Bæotia* into *Attica*; whereupon he afflicted them with a grievous disease in the *secret parts*, for which there was no cure, till by the advice of the oracle they performed the reverences due to the God, and erected *phalli*, that is, images of the afflicted parts, to his honour; whence the feasts and sacrifices called *Phallica* were yearly celebrated among the *Athenians*: This fable is similar to the ^a history of the *Philistines*, whom God punished with the *emerods* for their irreverence to the ark; and who on consulting the diviners thereupon, were told, that they could no ways be cured, unless they made golden images of emerods, and consecrated them to God.

^a 1 Sam. chap. v.

SECT. VII. *The Moral Sense of the Fable.*
 BACCHUS the Symbol of WINE.

WINE and its effects are understood in this fable of *Bacchus*. Let us begin with the birth of *Bacchus*. When I imagine *Bacchus* in *Jupiter's* thigh, and *Jupiter* limping therewith, it brings to my mind the representation of a man that is burdened and overcome with drink; who not only halts, but reels and stumbles, and madly rushes wherever the force of the wine carries him.

Was *Bacchus* taken out of the body of his mother *Semele*, in the midst of thunder and lightning; so after the wine is drawn out of the butt, it produces quarrels, violence, noise, and confusion.

Bacchus was educated by the *Naiades*, the nymphs of the rivers and fountains; whence men may learn to dilute their wine with water.

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But *Bacchus* is an eternal boy, and do not the oldest men become children by too much drink? Does not excess deprive us of that *reason* that distinguishes men from boys.

Bacchus is naked, as he is who has lost his senses by drinking: he cannot conceal, he cannot hide any thing. ^a *Wine always speaks truth*, it opens all the secrets of the mind and body too; of which let *Noah* be a witness.

The poet says ^b *Bacchus* has horns; and from thence we may learn, that *Bacchus* makes as many horned as *Venus*.

Nor does ^c wine make men only forget their cares and troubles, but it renders ^d even the meanest people bold, insolent, and fierce, exercising their fury and rage against others, as a mad ox gores with its horns. I know very well, that some think that *Bacchus* was said to be horned, because the cups, out of which wine was drank, were formerly made of horn ^e.

He is crowned with ivy; because that plant (being always green and flourishing, and, as it were, young) by its natural coldness, assuages the heat occasioned by too much wine.

He is both a young and an old man; because, as a moderate quantity of wine increases the strength of the body, so excess of wine destroys it.

Women only celebrated the sacrifices of *Bacchus*, and of them only those, which were enraged and intoxi-

^a In vino veritas. *Erasm. in Adag.*

^b *Accedunt capiti cornua, Bacchus eris.*

But but on horns, and *Bacchus* thou shalt be. *Ov. Ep. Saph.*

^c *Cura fugit, multo diluiturque mero.*

Full bowls expel all grief, dissolve all care.

^d *Tunc veniunt risu, tunc pauper cornua sumit.*

By wine and mirth the beggar grows a king.

^e *Porphy. in 2 Carm. Horat. unde κρατὶς quasi κρατὶς à νέας. Lil. Gyrard.*

tated, and had abandoned themselves to all sorts of wickedness. Accordingly wine effeminates the most masculine minds, and disposes them to luxury. It begets anger, and stirs up men to madness: and therefore lions and tygers draw the chariot of *Bacchus*.

The men and women both celebrated the *Bacchanalia* in masks: it is well that they were ashamed of their faults; their modesty had not quite left them; some remains of it were yet hid under those disguises, which would otherwise have been utterly lost by the impudence of the ill words and actions which were heard and seen on those occasions. And does not wine mask and disguise us strangely? Does it not make men beasts, and turn one into a lion, another into a bear, and another into a swine, or an ass?

I had almost forgot to tell you, that *Bacchus* is sometimes merry, and sometimes sad and morose: for, indeed, What cherishes the heart of man so much as wine? What more delightfully refreshes the spirits and the mind, than that natural *nectar*, that *divine medicine*, which, when we have taken, our griefs are pacified, our sorrows abated, and nothing but cheerfulness appears in our countenance?

The vine is so beneficial to this life, that many say that the happiness of one consists in the enjoyment of the other; but they do not consider, that if wine be the *cradle of life*, yet it is the *grave of reason*: for, if men do constantly sail in the *red sea of claret*, their souls are oftentimes drowned therein. It blinds them, and leads them under darkness, especially when it begins to draw the *sparkles* and little *stars* from their eyes. Then, the body being drowned in drink, the

^a *Tunc dolor & curæ, rugaque frontis abest.*

Our sorrows flee, we end our grief and fears,
No thoughtful wrinkle in our face appears.

Ovid. de Arte A nandi.

^b *In vite hominis vitam esse diceres.*

mind floats, or else is stranded. Thus too great love of the vine is pernicious to life; for from it come more *faults* than *grapes*, and it breeds more *mischief* than *clusters*. Would you see an instance of what you read? Observe a drunken man: O beast! See how his head totters, his hams sink, his feet fail, his hands tremble, his mouth froths, his cheeks are flabby, his eyes sparkle and water, his words are unintelligible, his tongue falters and stops, his throat sends forth a nasty loathsome stench. But what do I say! It is not my business now to tell truth but fables.

CHAP. IX.

SECT. I. MARS. *His Image.*

P. AS far as I see, we must tarry in this place all night.

M. Do not fear it; for I shall not say so much of the other Gods as I have said of *Bacchus*; and especially I hope that *Mars*, whose image is next, will not keep us so long.

P. Do you call him *Mars*, that is so fierce and sour in his aspect; terror is everywhere in his looks, as well as in his dress: he sits in a chariot drawn by a pair of horses, which are driven by a distracted woman: he is covered with armour, and brandishes a spear in his right hand, as though he breathed fire and death, and threatened every body with ruin and destruction.

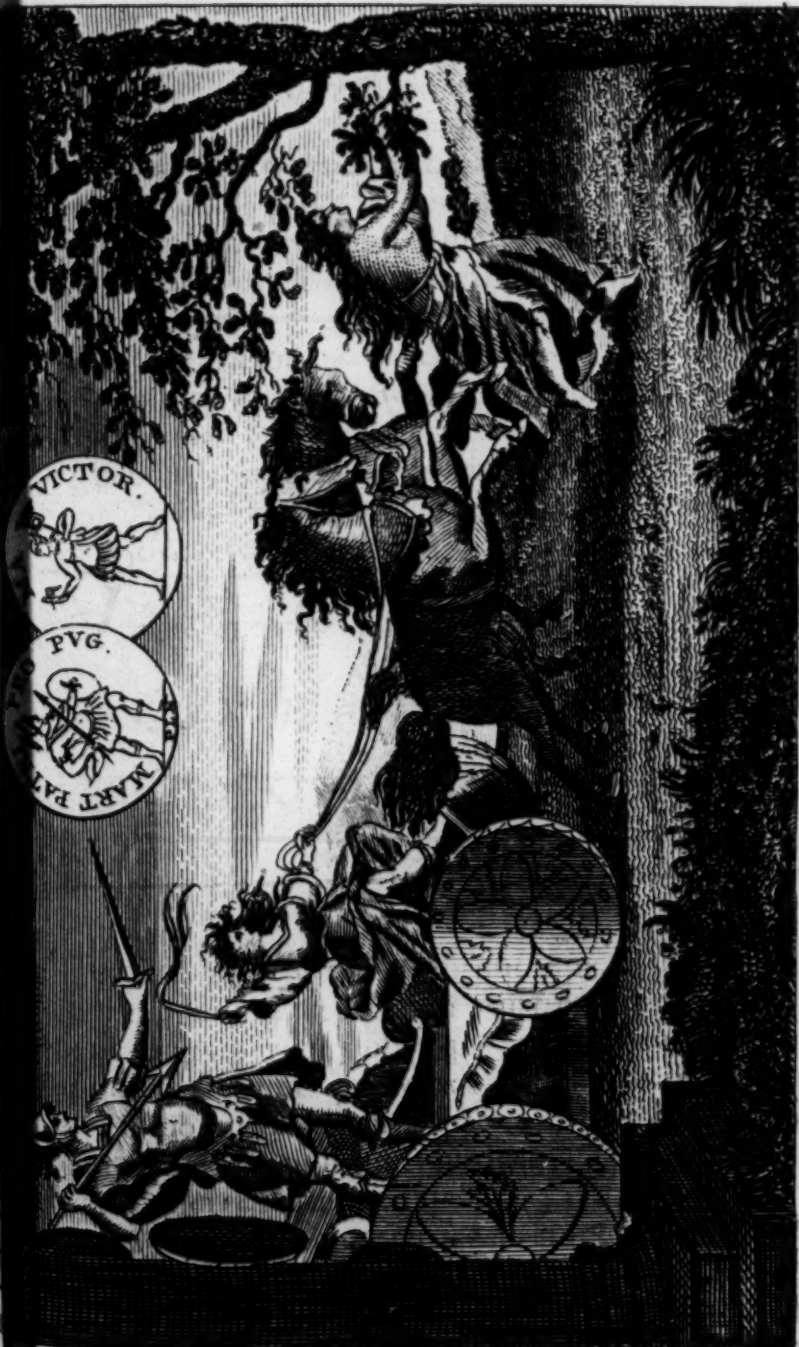
M. It is *Mars* himself, the *God of War*, whom I have often seen on horseback, in a formidable manner with a whip and a spear together. A dog was consecrated to him, for his vigilance in the pursuit of his prey; a wolf, for his rapaciousness and perspicacity; a raven, because he diligently follows armies when they

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they march, and watches for the carcases of the slain; and a cock, for his wakefulness, whereby he prevents all surprize. But, that you may understand every thing in that picture, observe, that the creatures which draw the chariot are not horses, but *Fear* and *Terror*. Sometimes *Discord* goes before them in tattered garments, and *Clamour* and *Anger* go behind. Yet some say, that *Fear* and *Terror* are servants to *Mars*; and accordingly, he is not more ^a awful and imperious in his commands, than they are ^b ready and exact in their obedience; as we learn from the Poets.

P. Who is the woman that drives the chariot?

M. She is *Bellona*, the Goddess of War, and the companion of *Mars*; or, as others say, his sister, or wife, or both. She prepares for him his chariot and horses when he goes to fight. It is plain that she is called *Bellona* from *Bellum*. She is otherwise called *Duellona* from *Duellum*, or from the Greek word *Βελώνη* [*Belone*] a *Needle*, whereof she is said to be the inventress. Her priests, the *Bellonarii*, sacrificed to her in their own blood: they ^a hold in each hand naked

^a *Fer galeam, Bellona, mibi, nexusque rotarum:
Tende, Pavor; Fræna rapidos, Formido, jugales.*
My helmet let *Bellona* bring: *Terror* my traces fit;
And, panic *Fear*, do thou the rapid driver fit.

Claud. in Ruf.

^b — *scævit medio in certamine Mavors,
Cælatus ferro, tristisque ex æthere Diræ,
Et scissa gaudens vadit Discordio palla,
Quam cum sanguineo sequitur Bellona flagello.*
Mars in the middle of the shining shield
Is grav'd, and strides along the liquid field.
'The *Diræ* come from heav'n with quick descent,
And *Discord* dy'd in blood, with garments rent,
Divides the press: her steps *Bellona* treads,
And shakes her iron rod above their heads. *Virg. Æn. 8.*
^c *Silius. l. 4. Statius Theb. l. 7.* ^d *Sectis humeris &
utraq; manu districtos gladios exerentes, currunt, efferunt,
infantiunt. Lactantius, l. 1. c. 12.*

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swords, with which they cut their shoulders, and wildly run up and down like men mad and possessed: whereupon ^a people thought that (after the sacrifice was ended) they were able to foretel future events. *Claudian* introduces *Bellona* combing snakes; and another ^b poet describes her shaking a burning torch, with her hair hanging loose, stained and clotted with blood, and running through the midst of the ranks of the army, and uttering horrid shrieks and dreadful groans.

Before the temple of this Goddess, there stood a pillar called *Bellica*, ^c over which the *herald* threw a spear when he proclaimed war.

^a *Juven. Sat. 4. Lucan. 1. 1. Eutrop.*

^b *Ipsa faciem quatens, & flavam sanguine multo
Sparsa comam, medias acies Bellona pererrat.
Stridet Tartarea nigro sub pectore Diva
Lethiferum murmur.*

Sil. lib. 5.

Her torch *Bellona* waving thro' the air,
Sprinkles with clotted gore her flaming hair,
And thro' both armies up and down doth flee,
While from her horrid breast *Tisiphone*
A dreadful murmur sends.

^c *Alex. ab Alexandro, 1. 8. c. 12.*

SECT. II. *Descent of MARS.*

MARS is said to be the son of *Jupiter* and *Juno*, though, according to *Ovid's* story, he is the child of *Juno* only. For, says he; *Juno* greatly admired by what way possible her husband *Jupiter* had conceived *Minerva*, and begot her himself, without the concurrence of a mother, as we shall see in the history of *Minerva*; but as soon as her amazement ceased ^a, she being desirous of performing the like, went to *Oceanus* to ask his advice, whether she could have a child with-

^a *Homer. Iliad. 5. Hesiod. in Theog.*

out her husband's concurrence. She was tired in her journey, and sat down at the door of the Goddess *Flora*; who, understanding the occasion of her journey, desired her to be of good heart, for she had in her garden a flower, which if she only touched with the tips of her fingers, the smell of it would make her conceive a son presently. So *Juno* was carried into the garden, and the flower shewn her; she touched it, and conceived *Mars*, who afterward took to wife *Nerio*, or *Nerione* (which word in the *Sabine* language signifies ^b *valour* and *strength*) and from her the *Claudian* family formerly derived the name of *Nero*.

^a Vide de la Cerda in Virgilii *Æn.* l. 8. ^b Virtutem & Robur significat.

SECT. III. Names of MARS.

HIS name ^c *Mars* sets forth the power and influence he has in war, where he presides over the soldiers: and his other name ^d *Mavors* shews, that all great exploits are executed and brought about through his means.

The *Greeks* call him ^e *Ἄρης* [*Ares*] either from the destruction and slaughter which he causes; or from the ^f silence which is kept in war, where actions, not words, are necessary. But from whatsoever words this name is derived, it is certain that those famous names, *Areopagus* and *Areopagita*, are derived from *Ares*. The *Areopagus*, ^g Ἀρειοπαγος (that is the *Hill*

^e Quod maribus in bello præsit. ^d Quod magna vertat. Var. de Ling. Lat. 3. ^c Ἀπὸ τοῦ αἶραιν tollere, vel ἀναίρειν interficere, Cic. 5. de Natura. Phurnut. ^f Ἀβ α non & ἐρῶ loquor, ὅτι ἐν τῷ πόλεμῳ οὐ λόγῳν ἀλλ' ἐργῳν χρεῖα. quod in bello necessaria non sint Verba sed Facta. Suidas Pausan. in Attic.

or *Mountain of Mars*) was a place at *Athens*, in which, when *Mars* was accused of murder and incest, as though he had killed *Halirothius*, *Neptune's* son, and debauched his daughter *Alcippa*, he was forced to defend himself in a trial before twelve Gods, and was acquitted by six voices; from which that place became a court, wherein were tried capital causes, and the things belonging to religion. ^a The *Areopagitæ* were the judges, whose integrity and good credit was so great, that no person could be admitted into their society, unless, when he delivered in public an account of his life past, he was found in every part thereof blameless. And, that the *lawyers* who pleaded might not blind the eyes of the judges by their charms of eloquence, they were obliged to plead their causes without any ornaments of speech; if they did otherwise, they were immediately commanded to be silent. And, lest they should be moved to compassion by seeing the miserable condition of the prisoners, they gave sentence in the dark, without lights, not by words, but in a paper; whence, when a man is observed to speak very little, or nothing at all, they used proverbially to say of him, that ^b *He is as silent as one of the judges in the Areopagus*.

His name *Gradius* comes from the stateliness in ^c *marching*; or from his vigour in ^d *brandishing* his spear.

He is called *Quirinus* ^e from *Curis*, or *Quiris*, signifying a spear; from whence comes *securis quasi semicuris*, a piece of a spear. And this name was afterward attributed to *Romulus*, because he was esteemed the son of *Mars*; from whence the *Romans* were

^a Budæus in Pandeſt. ult. de len. ^b Areopagitâ taciturnior. Cic. ad Attic. l. 1. ^c a gradiendo. ^d Ἀπο τοῦ κρηναίνειν, i. e. ab hæstæ vibratione. ^e Serv. in *Æneid*.

called *Quirites*, ^a *Gradivus* is the name of *Mars* when he rages; and *Quirinus*, when he is quiet. And accordingly there were two temples at *Rome* dedicated to him; one within the city, which was dedicated to *Mars Quirinus*, the keeper of the city's peace; the other without the city, near the gate, to *Mars Gradivus the Warrior*, and the defender of the city against all outward enemies.

The antient *Latins* applied to him the title of ^b *Salisubulus*, or *Dancer*, from *Salio*, because his temper is very inconstant and uncertain, inclining sometimes to this side, and sometimes to that, in wars: whence we say, ^c that the issue of battle is uncertain, and the chance dubious. But we must not think that *Mars* was the only God of War; ^d for *Bellona*, *Victoria*, *Sol*, *Luna*, and *Pluto*, use to be reckoned in the number of martial deities. It was usual with the *Lacedemonians* to shackle the feet of the image of *Mars*, that he should not fly from them: and among the *Romans*, the priests *Salii* were instituted to look after the sacrifices of *Mars*, and go about the city dancing with their shields.

He was called ^e *Enyalius*, from *Enyo*, that is, *Bellona*, and by such-like names; but it is not worth my while to insist upon them longer.

^a Serv. in *Æneid*. ^b Pacuv. in *Nonn*. ^c *Mars belli communis est*, Cic. l. 6. ep. 4. ^d Serv. in *Æneid*. ^e *Lil. Gyr*.

SECT. IV. Action of MARS.

IT is strange, that the Poets relate only one action of this terrible God, and even that deserves to be concealed in darkness, if the light of the sun had not discovered it; and if a good kernel was not contained in a bad shell. The story of *Mars* and *Venus*' adultery, from whence ^f *Hermione*, a tutelar

^f Plutarch. in *Pelopida*.

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deity, was born, was so publicly known, that ^a *Ovid* concludes that every body knows it. *Sol* had no sooner discovered it, but he immediately acquainted *Vulcan*, *Venus*' husband, with his wife's treachery. *Vulcan* hereupon made a net of iron, whose links were so small and slender, that it was invisible; and spread it over the bed of *Venus*. Soon after the lovers return to their sport, and were caught in the net. *Vulcan* calls all the Gods together to the shew, who jeered them extremely. And, after they had long been exposed to the jest and hisses of the company, *Vulcan*, at the request of *Neptune*, unlooses their chains, and gives them their liberty: but *Alectryon*, *Mars*'s favourite, suffered the punishment that his crime deserved; because, when he was appointed to watch, he fell asleep, and gave *Sol* an opportunity to slip into the chamber; therefore *Mars* changed him into a cock, which to this day is ^b so mindful of his old fault, that he constantly gives notice of the approach of the sun, by his crowing.

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- ^a *Fabula narratur, toto notissima cælo,
Mulciberis capti Marsque Venusque dolis.*
The fable's told thro' heaven far and wide,
How *Mars* and *Venus* were by *Vulcan* ty'd.
- ^b *Græcè* Ἀλεκτρυών, i. e. Gallus.

SECT. V. *The Signification of the foregoing Fable.*

LET us explain this fable. Indeed when a *Venus* is married to a *Vulcan*, that is, a very handsome woman to a very ugly man, it is a great occasion of adultery. But neither can that dishonesty, or any other, escape the knowledge of the *Sun of Righteousness*, although they may be done in the obscurest darkness; though they be with the utmost care guarded by the trustiest pimps in the world; though they be commit-

ted in the privateſt retirement, and concealed with the greateſt art, they will at one time or other be expoſed to both the infernal and celeftial regions, in the brighteſt light; when the offenders ſhall be ſet in the miſt, bound by the chains of their conſcience, by that fallen *Vulcan*, who is the inſtrument of the terrors of the true *Jupiter*; and then they ſhall hear and ſuffer the ſentence, that was formerly threatened to *David*, in this life, *Thou didſt this thing ſecretly; but I will do this thing before all Iſrael, and before the ſun.* 2 Sam. xii. 12.

But let us return again to *Mars*, or rather to the ſon of *Mars*, *Tereus*, who learnt wickedneſs from his father's example; for, as the proverb ſays, *a bad father makes a bad child.*

SECT. VI. *The Story of TEREUS, the Son of MARS.*

TEREUS was the ſon of *Mars*, begotten of the nymph *Biſtonis*. ^a He married *Progne* the daughter of *Pandion*, king of *Athens*, when he himſelf was king of *Thrace*. This *Progne* had a ſiſter called *Philomela*, a virgin in modeſty and beauty inferior to none. She lived with her father at *Athens*. *Progne*, being deſirous to ſee her ſiſter, asked *Tereus* to fetch *Philomela* to her; he complied, and went to *Athens*, and brought *Philomela*, with her father's leave, to *Progne*. Upon this occaſion, *Tereus* falls deſperately in love with *Philomela*; and, as they travelled together, becauſe ſhe reſuſed to comply with his deſires, he overpowered her, cut out her tongue, and threw her into a gaol: he, returning afterward to his wife, pretended, with the greateſt aſſurance, that *Philomela* died in her journey; and, that this ſtory might

^a Ovid. Metam. 6.

appear true, he shed many tears, and put on mourning. But ^a injuries whet the wit, and desire of revenge makes people cunning; for, *Philomela*, though she was dumb, found out a way to tell her sister the villainy of *Tereus*. The way she discovered the injuries done to her was this; she described the violence *Tereus* offered her as well as she could, in embroidery, and sends the work folded up to her sister, who no sooner viewed it, but she boiled with rage; and was so transported with passion, that she could ^b not speak, her thoughts being wholly taken up in contriving how she should avenge the affront. First then she hastened to her sister, and brought her home without *Tereus*' knowledge. While they were meditating revenge, her young son *Itys* came embracing his mother; but they carried him aside into the remote parts of the house, and slew him while ^c he hung about *Progne*'s neck, and called her mother. When they had killed him, they cut him into pieces, and dressed the flesh, and gave it *Tereus* for supper, who ^d fed heartily on his own

^a ——— *Grande doloris*

Ingenium est, miseriisque venit solertia rebus.

Desire of vengeance makes the invention quick,
When, miserable, help with craft we seek.

^b *Et (mirum potuisse!) silet; dolor ora repressit,
Verbaque querenti satis indignantia lingue*

*Desuerant, nec flere vacat: sed fasque nefasque
Confusura ruit, penaque in imagine tota est.*

She held her peace, 'tis strange: grief struck her mute,
No language could with such a passion suit,
Nor had she time to weep: right, wrong, were mixt
In her fell thoughts, her soul on vengeance fixt.

^c *Et mater, mater, clamantem & colla petentem
Ense ferit:*

——— He mother, mother, cries,
And on her clings, while by her sword he dies.

^d *Vescitur, inque suam sua viscera congerit alvum.*

——— does eat,
And his own flesh and blood does make his meat.

flesh

flesh and blood. And when after supper he sent for his son *Itys*, ^a *Progne* told him what she had done, and *Philomela* shewed his son's head. *Tereus*, incensed with rage, rushed on them both with his drawn sword; but they fled away, and fear added wings to their flight; so that *Progne* became a swallow, and *Philomela* a nightingale. Fury gave wings to *Tereus* himself; he was changed into a hoopoe (*Upupa*) which is one of the filthiest of all birds: and the Gods out of pity changed *Itys* into a pheasant.

^a *Intus habes quod pascis, ait. Circumspicit ille
Atque ubi sit, quærit; quærenti, iterumque vocanti,
Profluit, Itysque caput Philomela cruentum
Misit in ora patris.*

Thou hast, said she, within thee thy desire.
He looks about, asks where. And while again
He asks and calls; all bloody with the slain,
Forth like a fury *Philomela* flew,
And at his face the head of *Itys* threw.

SECT. VII. *The Sacrifices of MARS.*

TO *Mars* ^b were sacrificed the wolf for his fierceness; the horse for his usefulness in war; the woodpecker and the vulture for their ravenousness; the cock for his vigilance, which virtue soldiers ought chiefly to have; and grass, because it grows in towns that the war leaves without an inhabitant, and is thought to come up quicker in such places as have been moistened with human blood.

Among the most ancient rites belonging to *Mars*, I do not know a more memorable one than the following: ^c *Whoever had undertaken the conduct of any war,*

^b Virg. *Æn.* 9. ^c *Qui belli alicujus susceperat curam, sacrarium Martis ingressus, primò Ancilia commovebat, post hastam simulacri ipsius; dicens, Mars, Vigilia.* Servius.

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he went into the vestry of the temple of Mars; and first
shook the Ancilia (a sort of holy shields) afterward the
spear of the image of Mars, and said, Mars watch.

CHAP. X.

SECT. I. *The Celestial Goddess, JUNO.
Her Image and Descent.*

M. YOU have viewed the five celestial Gods;
now look upon the celestial Goddesses that
follow them there in order. First observe *Juno*, rid-
ing in a ^a golden chariot, drawn by peacocks, distin-
guished by a sceptre, which she holds in her hand,
and wearing a crown that is set about with roses and
lillies.

She is the Queen of the Gods, and both the ^b sister
and wife of *Jupiter*. Her father was ^c *Saturn*, and
her mother *Ops*: she was born in the island *Samos*,
where she lived till she was married.

P. Really she carries a very majestick look. How
bright, how majestical, how beautiful is that face, how
comely are all her limbs? how well does a sceptre be-
come those hands, and a crown that head? how much
beauty is there in her smiles? how much gracefulness
in her breast? who could resist such charms, and
not fall in love, when he sees so many graces? her
carriage is stately, her dress elegant and fine. She is
full of majesty, and worthy of the greatest admiration.
But what pretty damsel is that which waits upon her,
as if she were her servant?

^a Ovid. 2. Metam. Apuleius, l. 10.

^b — *Jovisque*

Et soror & conjux

^c Apollon. 1. Argon.

Virg. 1. Æn.



Æn.

It

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It is the duty of the Governor to see that the laws of the State are faithfully executed, and that the public peace and good order be maintained. He is also to see that the public funds are properly managed, and that the public credit be preserved. In all these respects, he is to be guided by the advice of the Council, and to report to the Legislature on the state of the State at the end of each year.

Of the duty of the Governor

M. It is *Iris* ^a the daughter of *Thaumas* and *Electra*, and sister to the *Harpyes*. She is ^c *Juno*'s messenger, as *Mercury* is *Jupiter*'s; though *Jupiter* and the other Gods, the furies, nay, sometimes men, have sent her on a message. Because of her swiftness she is painted with wings, and she rides on a rainbow, as ^b *Ovid* says.

It is her office beside to unloose the souls of women from the chains of the body, as *Mercury* unlooses those of men. We have an example of this in *Dido*, who laid violent hands on herself; for, when she was almost dead, *Juno* sent *Iris* to loose her soul from her body, as ^c *Virgil* largely describes it in the fourth book of the *Æneid*.

But herein *Iris* differs from *Mercury*; for whereas he is sent both from heaven and from hell, she is sent

^a Virg. 2. *Æn.* 2. Nonn. 20. Idem. 31. Homer. *Iliad* 23.

^b *Effugit, & remeat per quos modo venerat arcus.*

On the same bow she went she soon returns. *Or. Met.* 2.

^c *Tum Juno omnipotens longum miserata dolorem, Difficilemque obitus, Irim demisit Olympo:*

Quæ lactantem animum, nexosque resolveret artus.

Ergo Iris croceis per cælum roseida pennis,

Mille trahens varios adverso Sole colores,

Devolat, & supra caput astitit. Hunc ego Diti

Sacrum jussa fero, teque isto corpore solvo:

Sic ait, & dextra crinem secat, omnis & unâ

Dilapsus color, atque in ventos vita recessit.

Then *Juno*, grieving that she should sustain

A death so lingering and so full of pain,

Sent *Iris* down to free her from the strife

Of lab'ring nature, and dissolve her life.

Downward the various Goddesses took her flight,

And drew a thousand colours from the light:

Then stood about the dying lover's head,

And said I thus devote thee to the dead.

This off'ring to the infernal Gods I bear.

Thus while she spoke she cut the fatal hair:

The struggling soul was loos'd and life dissolv'd in air. }

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from heaven only^a. He oftentimes was employed in messages of peace, whence he was called the ^b *Peace-maker*: but *Iris* was always sent to promote strife and dissension, as if she was the goddess of discord: and therefore some think that her ^c name was given her from the contention which she perpetually creates; though others say, she was called ^d *Iris*, because she delivers her messages by speech, and not in writing.

^a Hesiod. in Theog. ^b Εἰρηνοποιός i. e. Pacificator. Vid. Serv. in Æneid. 4. ^c Ἰρις quasi Ἔρις Contentio. Servius. ^d Παρὰ τὸ ἰεῖν, à loquendo.

SECT. II. *The Children, and Disposition of JUNO.*

P. WHAT children had *Juno* by *Jupiter*?
M. Vulcan, Mars, and Hebe. ^e Although some write that *Hebe* had no other parent than *Juno*, and was born in the manner following: before *Juno* had any children, she eat some wild lettuces, set before her at a feast in *Jupiter's* house; and growing on a sudden big-bellied she brought forth *Hebe*, who, for her extraordinary beauty, was, by *Jupiter*, made goddess of youth, and had the office of cup-bearer of *Jupiter* given to her. But when by an unlucky fall she made all the guests laugh, *Jupiter* was enraged, turned her out from her office, and put *Ganymede* in her stead.

P. Which was *Juno's* most notorious fault?

M. Jealousy; I will give one or two of the many instances of it. *Jupiter* loved *Io*, the daughter of *Inachus*; and enjoyed her. When *Juno* observed that *Jupiter* was absent from heaven, she justly suspected

^e Pausan. in Corinth.

that the pursuit of his amours was the cause of his absence. Therefore she immediately flew down to the earth after him, and luckily found the very place, where *Jupiter* and *Io* entertained themselves in private. As soon as *Jupiter* perceived her coming, fearing a chiding, he turned the young lady into a white cow. *Juno*, seeing the cow, asked who she was, and from what bull she came? says *Jupiter*, she was born on a sudden out of the earth. The cunning Goddess, suspecting the matter, desired to have the cow, which *Jupiter* could not refuse, lest he should increase her suspicion. So *Juno*, taking the cow, ^h gave it *Argus* to keep; which *Argus* had a hundred eyes, two of which in their turns slept, while the others watched. Thus was *Io* under constant confinement; nor was the perpetual vigilance of her keeper her only misfortune; for, besides, she was fed with nothing but insipid leaves and bitter herbs, which hardship *Jupiter* could not endure to see. Wherefore he sent *Mercury* to *Argus* to set *Io* free. *Mercury*, under the disguise of a shepherd, came to *Argus*, and with the music of his pipe lulled him asleep, and then cut off his head. *Juno*

Mercury ~~many~~

^h — *Servandam tradidit Argo,*

Contum luminibus cinctum caput Argus habebat : ~~many~~

Inde suis vicibus capiebant bina quietem :

Cetera servabant, atque in statione manebant.

Constiterat quicumque loco, spectabat ad Io,

Ante oculos Io, quamvis aversus habebat.

The goddess then to *Argus* straight convey'd
Her gift, and him the watchful keeper made.

Argus' head a hundred eyes possess;

And only two at once declin'd to rest;

The others watch'd, and in a constant round,

Refreshment in alternate courses found.

Where'er he turn'd he always *Io* view'd,

Io he saw, though she behind him stood. *Ovid. Metam. 1.*

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was grieved at *Argus*' death, and to make him some amends, she turned him into a peacock, and ^c scattered his hundred eyes about the tail of the bird. Nor did her rage against *Io* cease, for she committed her to the Furies to be tormented. Despair and anguish made her flee into *Egypt*, where she begged of *Jupiter* to restore her to her former shape. Her request being granted, she thenceforth took the name of *Isis*, the Goddess of the *Egyptians*, and was worshipped with divine honour.

Juno gave another clear mark of her jealousy. ^d For, when her anger against *Jupiter* was so violent, that nothing could pacify her, king *Cithæron* ^e advised *Jupiter* to declare that he intended to take another wife. The contrivance pleased him, wherefore he takes an oaken image, dressed very beautifully, and puts it into a chariot, and declares publicly, that he was about to marry *Platæa* the daughter of *Æsopus*. The report spread, and came to *Juno*'s ears; who, immediately, running thither, fell furiously upon the image, and tore all the clothes, till she discovered the jest; and laughing very much, she was reconciled to her husband: and from king *Cithæron*, the adviser of the artifice, she was afterward called *Cithæronia*. The rest of the most considerable of her names follow.

^c — Centumque oculos nox occupat una,
Excipit hos, volucrisque suæ Saturnia pennis
Collocat, & gemmis caudam stellantibus implet.

There *Argus* lies; and all that wond'rous light,
 Which gave his hundred eyes their useful sight,
 Lies buried now in one eternal night.

But *Juno*, that she might his eyes retain,
 Soon fix'd them in her gaudy peacock's train.

^d Dorothe. de Nat. Fabulæ. ^e Plut. in Arist.

SECT. III. Names of JUNO.

ANTHIA, or *Florida*, *Flowery*: ^f *Pausanias* mentions her temple.

Argiva from the people ^g *Argivi*; among whom the sacrifices called *Heraia* [*Heraia*] were celebrated to her honour; in which a *hecatomb*, that is, one hundred oxen, were sacrificed to her. They made her image of gold and ivory, holding a pomegranate in one hand, and a sceptre in the other: upon the top of which stood a *cuckow*, because *Jupiter* changed himself into that bird, when he fell in love with her.

Bunæa, from ^h *Bunæus* the son of *Mercury*, who built a temple to this goddess at *Corinth*.

Calenaaris, from the old word ⁱ *Calo*, to call; for she was called upon by the priests, upon the first days of every month; which days are called *Calendæ*.

Caprotina, ^k on the nones of *July*, that is, on the 7th day, maid-servants celebrated her festival, together with several free-women; and offered sacrifices to *Juno* under a wild fig-tree (*Caprificus*) in memory of that extraordinary virtue, which directed the maid-servants of *Rome* to those counsels, which preserved the honour of the *Roman* name. For after the city was taken, and the *Gallick* tumults quieted, the borderers having an opportunity almost to oppress the *Romans*, who had already suffered so much; they sent a herald to tell the *Romans*, that, if they desired to save the remainder of their city from ruin, they must send all their wives and daughters. The senate being strangely distracted hereat, a maid-servant, whose name was *Philotis* or *Tutela*, telling her design to the senate, took with her several other maid-servants, dressed them

^f In *Corinth*. ^g *Doroth. l. 2. Met. & Pausan.* ^h *Pausan. in Corinth.* ⁱ *Macrobian. in Sat.* ^k *Plutarch. & Ovid. de Arte Amandi, Var. de Ling. Lat.*

like mistresses of families, and like virgins, and went with them to the enemy. *Levy*, the *dictator*, dispersed them about the camp; and they incited the men to drink much, because they said that was a festival day: the wine made the soldiers sleep soundly; whereupon a sign being given from a wild fig-tree, the *Romans* came and slew all the soldiers. The *Romans* were not forgetful of this great service; for they made all these maid-servants free, and gave them portions out of the public treasury: they ordered that the day should be called *Nonæ Caprotinæ*, from the wild fig-tree, from whence they had the sign: and they ordered an anniversary sacrifice to *Juno Caprotina*, to be celebrated under a wild fig-tree, the juice of which was mixed with the sacrifices in memory of the action.

Curis or *Curitis*, from her spear ^a called *Curis* in the language of the old *Sabines*. The *matrons* were understood to be under her guardianship; whence, says ^b *Plutarch*, the spear is sacred to her, and many of her statues lean upon spears, and she herself is called *Quirites* and *Curitis*. Hence springs the custom, that the bride combs her hair with a ^c spear found sticking in the body of a gladiator, and taken out of him when dead, which spear was called *Hasta Celibaris*.

Cingula, ^d from the girdle which the bride wore when she was led to her marriage; for this girdle was unloosed with *Juno's* good leave, who was thought the *patroness of marriage*.

Dominduca and *Interduca*, ^e from bringing home the bride to her husband's house.

Egeria, ^f because she promoted, as they believed, the facility of the birth.

^a Festus. ^b In Romulo. ^c Crinis nubentium comebatur hasta celibari, quæ scilicet in corpore gladiatoris stetisset abjecti occisique. Arnob. contra Gentes. ^d A cingulo. Marian. de Nupt. ^e A ducenda uxore in domum mariti. August. 7. de Civit. ^f Quod eam partui egerendo opitulari crederent. Festus.

Februalis, Februata, Februa, or Februla, ^a because they sacrificed to her in the month of *February*. ^b Her festival was celebrated on the same day with *Pan's* feasts, when the *Luperci*, the priests of *Pan*, the God of shepherds, running naked through the city, and ^c striking the hands and bellies of breeding women with *Juno's* cloak (that is, with the skin of a goat) ^d purified them; and they thought that this ceremony caused to the women fruitfulness and easy labours. All sorts of purgation in any sacrifices were called *Februa*; and the animals sacrificed to *Juno* ^e were a white cow, a swine, and a sheep. The goose also, and the peacock, were sacred to her.

Fluonia, ^f because she assisted women in their courses.

Hoplœmia, that is ^g armed completely, she was worshipped at *Elis*; and from hence *Jupiter* is called *Hoplœmius*.

^h *Juga*, because she is the goddess of marriages. ⁱ A street in *Rome*, where her altar stood, was called *Jugarius* from thence. And anciently people used to enter into the yoke of marriage at that altar. She is also, by some, called *Socigena*, because ^k she assists in the coupling the bride and bridegroom.

Lacinia, from the temple *Lacinium*, built and dedicated to her by ^l *Lacinius*.

Lucina, and *Lucilia*, either from ^m the grove, in which she had a temple, or from the light of this world, into which infants are brought by her. ⁿ *Ovid*

^a Ex Sext. Pomp. ^b Cum Lupercalibus. ^c Ovid. 2. Fastorum. ^d Februabant, id est, purgabant. Cic. 2. Phil. ^e Virg. 4. Æn. Idem. 8. Idem. 4. ^f Ovid. ibid. Quod fluoribus menstruis adest. ^g Lil. Gyrald. ^h Et Græce Ζυγία à jugo aut conjugo. Serv. 4. Æn. ⁱ Festus. ^k Quod nubentes associet. ^l Strab. l. 6. Liv. l. 24.

^m A luco vel luce. Var. de Ling. Lat.

ⁿ Gratia Lucina, dedit hæc tibi nomina lucus,

Vel quia principium tu, dea, lucis habes.

Lucina, hail, so nam'd from thy own grove,

Or from the light thou giv'st us from above. *Fast.* l. 2. compris. s

comprises both these significations of *Lucina* in a distinct

Moneta, ^g either because she gives wholesome counsel to those who consult her, or because she was believed to be the Goddess of *money*.

^h *Nuptialis*; and when they sacrificed to her under this name, ⁱ they took the caul out of the victim, and cast it behind the altar; to signify, that there ought to be no gall of anger between those who are married together.

Opigena, because she gives help to women in labour.

Parthenos, the virgin; or ^l *Parthenia*, virginity; and she was so called, as ^m we are told from hence: there was a fountain, among the *Argivi*, called *Canathus*, where *Juno*, washing herself every year, was thought to recover her virginity anew.

Perfecta, that is, perfect: for ⁿ marriage was esteemed the perfection of human life, and unmarried people imperfect. Wherefore she did not become perfect, nor deserve that name till she married *Jupiter*.

Populona, or *Populonia*, ^o because people pray to her; or because they are procreated from marriage, of which she is a goddess.

And for the same reason she was called ^p *Pronuba*: neither indeed were any marriages lawful, unless *Juno* was first called upon.

Regina, queen: and this title she gives herself, as we read in ^q *Virgil*.

^g Vel quod reddat monita salutaria, vel quod sit Dea monetæ, id est, pecuniæ. Liv. 1. 7. Suid. Ovid. Epist. Parid. ^h Græcè Γαμήλια. ⁱ Euseb. 3. Præp. Evang. Plut. in Sympoſ. ^k Opem in partu laborantibus fert. Lil. Gyrald. ^l Pindar. in Hymn. Olymp. ^m Pausan. in Corinth. ⁿ Jul. Pollux. 1. 3. Apud Græcos eodem sensu Juno vocabatur τελέια, & conjugium ipsum τελέιον, quodd vitam humanam reddat perfectam. Vide Scholiast. Pindar. Od. 9. Veme. ^o Aug. 6. de Civit. Macrobi. 6. Saturn. ^p Sen. in Medea.

^q *Ast ego, quæ dixim incedo regina, Jovisque
Et soror & conjux.*

Æn. 1.

But I who walk in awful state above;

The majesty of heaven, sister and wife of *Jove*.

Sospita,

Sospita, ^a because all the women were supposed to be under her safeguard, every one of which had a *Juno*, as every man had his *Genius*.

Unxia was another of her names, ^b because the posts of the door were anointed, where a new-married couple lived; whence the wife was called ^c *Uxor*.

^a A sospitando Cic. de Nat. ^b Ab unguendo. Lil. Gyr. ^c Quasi Uxor, ab ungendis postibus.

SECT. IV. *The Signification of the Fable.* *JUNO the Air.*

IF we regard *Varro's* account, by *Juno* was signified the *earth*, and by *Jupiter* the *heavens*. By the marriage of which two, that is, by the commixture of the influences of the heavens with the vapours of the earth, all things almost are generated.

But, if we believe the *Stoicks*, by *Juno* is meant the *Air*; for that, as *Tully* says, ^d lying between the earth and the heavens, is consecrated by the name of *Juno*: and what makes this conjecture more probable, the *Greek* ^e names of *Juno* and the *Air* have great affinity and likeness. *Juno* is called *Jupiter's* wife: ^f because the air, being naturally cold, is warmed by *Jupiter*, that is, by fire. She is called *Aeria* ^g; because she is the air itself, or rules in the air; and hence arises the story that *Juno* is bound by *Jupiter* with golden chains, iron anvils being hung at her feet: hereby the ancients signified, that the air, though naturally more like fire, yet it was sometimes mingled with earth and water, the heaviest elements.

^d Aer interjectus inter cœlum & terram Junonis nomine consecratus est. Cicero 2. de Natura. ^e *Aἴρ* & *Ἡεα*.

^f Hellenic. in *διὸς φιλολογία*, Hom. Iliad. 5. ^g *Phurrut*.
and

And, as I mentioned before, every woman had a *Juno*, and every man had a *Genius*; which were their tutelar or guardian angels^a.

^a Sen. Epist. 310.

CHAP. XI.

SECT. I. MINERVA, or PALLAS. *Her Image.*

P. THIS is a threatening Goddess, and carries nothing but terror in her aspect.

M. It is *Minerva*, who derives her name, as some think,^b from the threats of her stern and fierce look.

P. But why is she clothed with *armour*, rather than with women's clothes? ^c What means that head-piece of gold, and the crest that glitters so? To what purpose has she a golden breast-plate, and a lance in her right-hand, and a terrible shield in her left? On the shield which she holds, I see a grisly head beset with snakes. And what means the cock and the owl, that are painted there?

M. I will satisfy all your demands. She ought to be armed, rather than dressed in women's clothes, because she is ^d the *president and inventress of war*.

The cock stands by her because he is a fighting bird; and is often painted sitting on her head-piece; as does the owl, of which by and by. But as for the *head*, which seems so formidable with snakes, she not only carries it on her shield, but sometimes also in the midst of her breast: it is the head of *Medusa*, one of

^b *Minerva dicitur à minis.* ^c *Apollon. 90.* ^d *Virg. 11. Æneid. Cic. de Nat. Deor. 1. 3.*



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Gorgons, of which ° *Virgil* gives a beautiful description. The basilisk also is sacred to her, to denote the great sagacity of her mind, and the dreadful effects of her courage, she being the Goddess both of Wisdom and of War; for, the eye of the basilisk is not only piercing enough to discover the smallest object, but it is able to strike dead whatsoever creature it looks on. But, I believe, you do not observe an olive-crown upon the head of this Goddess.

P. It escaped my notice; nor do I yet see why the Goddess of War should be crowned with an olive, which is an emblem of peace; as, I remember, I have read in *Virgil*.

M. For that very reason, because it is the emblem of peace it ought to be given to the Goddess of War: For, war is only made that peace may follow. Though there is another reason, too, why she wears the olive: for she first taught mankind the use of that tree. When *Cecrops* built a new city, *Neptune* and *Minerva* contending about the name of that city, it was resolved, that whichever of the two deities found out the most useful creature to man, should give their name to the city. *Neptune* brought a horse, and *Minerva* caused an olive to spring out of the earth, which was judged a more useful creature for man than the horse:

° *Ægidaque horriferam, turbatæ Palladis Arma,
Certatim squammis serpentum, auroque polibant,
Connexosque angues; ipsamque in pectore Divæ
Gorgona, defecto vertentem lumina collo.*

The rest refresh the scaly snakes that fold
The shield of *Pallas*, and renew their gold:
Full on the crest the Gorgon's head they place,
With eyes that roll in death, and with distorted face.

Æneid. 8.

° *Paciferâque manu ramum prætendit olive.*

And in her hand a branch of peaceful olive bears.

° *Plut. in Themistoc. Herod. Terpsich.*

therefore *Minerva* named the city, and called *Athenæ*, after her own name, in Greek *Ἀθηνᾶ*.

SECT. II. *The Birth of MINERVA.*

HISTORY mentions five ^a *Minervas*. We shall speak of that only which was born of *Jupiter* and to whom the rest are referred.

P. But how was she born?

M. I will tell you, if you do not know, though it is ridiculous. When *Jupiter* saw that his wife *Juno* was barren, he through grief struck his forehead, and after three months brought forth *Minerva*; from whence, as some say, she was called ^b *Tritonia*: *Vulcan* was his midwife, ^c who, opening his brain with the blow of an hatchet, was amazed, when he saw ^d an armed *virago* leaping out of the brain of the father instead of a tender, little, naked girl.

Some have said, that ^e *Jupiter* conceived this daughter when he had devoured *Metis*, one of his wives with which food he presently grew big, and brought forth the armed *Pallas*.

They say besides, ^f that it rained gold in the island of *Rhodes*, when *Minerva* was born: which observation ^g *Claudian* makes also.

^a Cic. de Nat. Deor.

^b Quasi *Tritoneus* vel *Tritoneus* tertio mense natae Athena, apud Gyr. ^c Lucian. in Dialog. Deorum.

^d — De capitis fertur sine matre paterni
Vertice cum clypeo profuisse suo.

Out of her father's skull, as they report,
Without a mother, all in arms leap'd forth.

^e He o. l. in Theogon.

^f Strabo, l. 14.

^g *A rates Rhodis imbres, nascente Minerva,
Indurisse Jovem ferunt.*

At *Pallas* birth, great *Jupiter*, we're told,
Bestrew'd the *Rhodians* with a show'r of gold.

SECT. III. Names of MINERVA.

LET us first examine whence the names *Minerva* and *Pallas* are derived.

Minerva is so called from ^a diminishing: and it is very true, that she, being the Goddess of War, diminishes the numbers of men, and both deprives families of their heads, and cities of their members. ^b But it may be derived from threatenings, as I said before; because her looks threaten the beholders with violence, and strike them with terror. Or, perhaps, she has her name from the good ^c admonitions she gives; because she is the Goddess of Wisdom. She is commonly thought to be *Wisdom itself*; whence, when men pretend to teach those that are wiser than themselves, it is proverbially said, ^d *That Sow teaches Minerva*. And from this name of *Minerva* comes *Minerval*, or *Minervale* ^e, signifying the salary that is given by the scholars to their masters.

The *Greeks* call her *Athena*, because she never sucked the breast of a mother or nurse ^f; for she was born out of her father's head, in full strength, and was therefore called *Motherless* ^g. *Plato* thinks she had this name from her skill ^h in divine affairs. Others think she was so named, ⁱ because she is never enslaved, but enjoys the most perfect liberty: and indeed Wisdom and Philosophy gives their votaries the most perfect

^a Quod minuit vel minuitur. Cic. de Nat. Deor. Vel à minis, quòd vim minetur, Cornif. ap. Gyr. ^c Vel monendo, Festus. ^d Sus Minervam, αὐτὴς Ἀθηνᾶν, Cic. 9. dist. 18. ^e Græcè δίδακτρον. ^f Ἀθηνᾶ, ab ἀ non & λαῖον mammam sugere. ^g Ἀμήτερος καὶ ἀμύτωρ, i. e. carens, Pollux, Phurnut. ^h Ἀθηνᾶ, siqua θεογνόν, Ἡθνόν, hoc est, quæ divina cognoscit. *Plato* in *tylo*. ⁱ Ab ἀ non & θήσασαι servire.

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freedom, as the *Stoics* well observe, who say, ^a The Philosopher or Wise-man is the only Free-man.

She is called *Pallas*, from a giant of the same name which she slew; or from the lake *Pallas*, where she was first seen by men; or, lastly, which is more probable, ^b from brandishing her spear in war.

She had many other names, which I might now recount to you; but because a great many of them are insignificant and useless, I will only speak of two or three, after I have first discoursed of the *Palladium*.

The *Palladium* was an image of *Pallas*, preserved in the castle of the city of *Troy*; for, while the castle and temple of *Minerva* were building, they say, the image fell from heaven into the temple, before it was covered with a roof. This raised every body's admiration; and when the oracle of *Apollo* was consulted, he answered, That the city should be safe as long as that image remained within it. Therefore when the *Græcians* besieged *Troy*, they found ^c that it was impossible to take the city, unless the *Palladium* was taken out of it. This business was left to *Ulysses* and *Diomedes*, who undertook to creep into the city through the common sewers, and bring away this sacred image. When they had performed this, *Troy* was taken without any difficulty. ^d Some say it was not lawful for any person to remove that *Palladium*, or even to look upon it. Others add, that it was made of wood so that it was a wonder how it could move the eyes and shake the spear. Others, on the contrary, repeat that it was made of the bones of *Pelops*, and sold by the *Trojans* by the *Scythians*: they add, that it was recovered it, after it had been taken by the *Græcians* from *Diomedes*, and carried it with him into ^e Italy.

^a Liber nemo est nisi sapiens; Tullius in *Paradoxis*.
^b Από τῆς πάλλειν τὸ δέν, à vibrandâ hastâ, Servius in *Æneid*. ^c Ovid. 5. *Fast*. ^d Herodian. l. 1. Plut. in *Troy*.
 Serv. in 2 *Æn*. Clem. in *Protrep*. ^e Dion. Hal. l. 1. *Antiquities*.

where it is laid up in the temple of *Vesta* as a pledge of the stability of the *Roman* empire, as it had been before a token of the security of *Troy*. And, lastly, others write, that there were two *Palladiums*, one of which *Diomedes* took, and another *Aeneas* carried with him.

Parthenos, i. e. *Virgin*, was another of *Minerva's* names; from whence ^a the temple at *Athens*, where she was most religiously worshipped, was called *Parthenon*: for *Minerva*, like *Vesta* and *Diana*, was a perpetual virgin; and such a lover of chastity, that she deprived *Tiresias* of his sight, because he saw her bathing in the fountain of *Heucon*: ^b but *Tiresias'* mother, by her humble petitions, obtained, that, since her son had lost the eyes of his body, the sight of his mind might be brighter and clearer, by having the gift of prophecy. ^c *Ovid*, indeed, assigns another cause of his blindness, to wit, when *Jupiter* and *Juno*, in a merry dispute, made him judge; because, when he killed a she-serpent, he had been turned into a woman, and, after seven years, when he killed a he-serpent, he was again turned into a man, he pronounced for *Jupiter*; wherefore *Juno* deprived him of his sight. There is another illustrious instance of the chastity of *Minerva*: ^d when *Nephtune* had enjoyed the beautiful *Medusa* (whose hair was gold) in her temple, she changed into snakes that hair which had tempted him; and caused that those, that looked upon her thereafter, should be turned into stones.

Her name *Tritonia* was taken from the lake ^e *Triton*, where she was educated; as we also may learn from

^a Homer in Hymn. ad Venerem.

^b Homer l. 10. Odyss.

^c Lib. Metam.

^d Nat. Com. l. 7. c. 18.

^e Pausan. in Boeot. l. 9.

^a *Lucan*, who mentions the love which *Pallas* bears to this lake; or from *τρίων*, or *τρίων* [*Triton*] a word which in the old *Bætian* and *Æolick* language, signifies a head, because she was born from *Jupiter's* head. Yet, before we leave the lake *Triton*, let me tell you the ceremonies that were performed upon the banks of it in honour of *Minerva*: ^e a great concourse of people out of all neighbouring towns assembled to see the following performance: all the virgins came in several companies, armed with clubs and stones, and a sign being given, they assaulted each other; she who was first killed, was not esteemed a virgin, and therefore her body was disgracefully thrown into the lake; but she who received the most and the deepest wounds, and did not give over, was carried home in triumph in a chariot, in the midst of the acclamations and praises of the whole company.

^f *Egyætis* ^g [*Ergatis*] *Operaria*, *Workwoman*, was her name among the *Samians*, her worshippers; because she invented divers arts, especially the art of spinning, as we learn from the ^h Poets; thus ⁱ the *distaff* is ascribed to her, and sometimes is called ^j *Minerva*.

^a *Hanc & Pallas amat, patrio quod vertice nata
Terrarum primam Lybien (nam proxima cælo est,
Ut probat ipse calor) teigit, stagnique quiescã
Vultus vidit aquã, posuitque in margine plantas,
Et se delectã, Tritonida dixit, ab undã.*

This *Pallas* loves, born of the brain of *Jove*,
Who first on *Lybia* trod; (the heat doth prove
This land next heav'n) she standing by the side,
Her face, within the quiet water spy'd,
And gave herself from the lov'd pool a name.

^e *Tritonia*.—*Herodot.* in *Melp.* ^f *Ex Hesych.* *Isidor.* l. 10.

^g *Ovid.* 6. *Metam.* *Virgil.* 7. *Æncid.* *Theocrit.* *Eclog.* 34.

^h *Non illa colo calathisque Minervæ
Iæmineas assueta manus.*

Ovid. *Metam.*

To *Pallas' arts* her hands were never train'd.

ⁱ *Cui tolerare colo vitam tenuique Minervæ.* *Virg.* *Æn.* 8.

By th' spinster's trade she gets her livelihood.

because

because she was the inventress of it. Although *Minerva* so much excelled all others in spinning, yet *Arachne*, a young lady of *Lydia*, challenged her in this art, but it proved her ruin; for the Goddess tore her work, and struck her forehead with a ^g spoke of the wheel. This disgrace drove her into despair, so that she hanged herself; wherefore *Pallas*, out of compassion, brought her again to life, and turned her into a spider, ^h which continues still employed in spinning. The art of building, especially of castles, was *Minerva's* invention; therefore she was believed to preside over them.

She is called *Musica*; because, says *Pliny*, ⁱ the dragons or serpents in her shield, which, instead of hair, encompassed the *Gorgon's* head, did ring and resound, if the strings of a harp or cittern near them were touched. But it is more likely that she was so named, because she invented the *Pipe*; upon which, when she played by the river-side, and saw in the water how much her face was swelled and deformed by blowing it, she was moved with indignation, and threw it aside, saying, ^k *The sweetness of the music is too dear, if purchased with so much loss.*

^g — *Frontem percussit Arachnes:*

Non tulit infelix, laqueoque animosa ligavit

Guttura, pendentem Pallas miserata levavit.

Atque, ita, vive quidem, pende tamen, improba, dixit.

Arachne thrice upon the forehead smote;

Whose great heart brooks it not: about her throat

A rope she ties; remorseful *Pallas* staid

Her falling weight: live, wretch; yet hang, she said.

^h — *Et antiquas exercet Aranea telas.*

And, now a spider turn'd, she still spins on. *Metam.* 6.

ⁱ *Dicta est musica, quod dracones in ejus Gorgone ad ic-
tus citharæ tinnitu resonabant. Plin. Nat. Hist. l. 34. c. 8.*

^k — *I procul hinc, non est mihi tibia tanti,*

Ut vidit cultus Pallas in amne suos.

Away, thou art not so much worth, she cry'd,

Dear pipe, when she her face i' th' streams espy'd.

^a *Glaucopis* was another of her names; because her eyes, like the eyes of an owl, were grey or sky-coloured, that is, of a green colour mixed with white. Others think that she was not called so from the colour of her eyes, but from the terror and formidableness of her mien; for which reasons lions and dragons are also called *Glaucii* and *Cæfii*.

She was also called *Pylotis*, from a ^b Greek word signifying *a gate*: for, as the image of *Mars* was set up in the suburbs, so her effigy or picture was placed on the city gates, or doors of houses; whereby they signified, that we ought to use our weapons abroad, to keep the enemy from entering our towns: but in the town we must use the assistance of *Minerva*, not of *Mars*; that is, the state ought to be governed at home by prudence, counsel, and law.

^a Γλαυκῶπις, habens oculos glaucos & cæsius, qualem habet γλαύξ, noctua; Pausan in Attic. ^b Ἀπὸ τῆς πύλης à porta. Phurnut. Æschyl. in Eumenid.

SECT. IV. *The Signification of the Fable of Pallas the Symbol of Wisdom and Chastity.*

BY this story of *Minerva* ^c the Poets intended to represent *Wisdom*; that is, true and skilful knowledge, joined with discreet and prudent manners. They hereby signified also the understanding of the noble arts, and the accomplishments of the mind; the Virtues, and especially *Chastity*. Nor, indeed, without reason; for,

I. *Minerva* is said to be born out of *Jupiter's* brain; because the wit and ingenuity of man do not invent the useful sciences, which for the good of

^c Cic. 1. Offic.

man were derived from the brain of *Jupiter*; that is, from the inexhausted fountain of the divine wisdom; from whence not only the arts and sciences, but the blessings of wisdom and virtue also proceed.

2. *Pallas* was born armed; ^a because a wise man's soul, being fortified with wisdom and virtue, is invincible: he is prepared and armed against fortune; in dangers he is intrepid, in crosses unbroken, in calamities impregnable. Thus ^b though the image of *Jupiter* sweats in foul weather; yet as *Jupiter* himself is dry and unconcerned with it, so a wise man's mind is hardened against all the assaults that fortune can make upon his body.

3. *Minerva* is a *Virgin*, ^c as all the *Muses* are, and accordingly the sight of GOD is promised to pure and undefiled eyes; for even the Heathens thought that chaste eyes could see GOD; and Wisdom and Modesty has often appeared in the visions of holy men, in the form and habit of virgins.

4. *Minerva* has a severe look, and a stern countenance; because a wise and modest mind gains not its reputation and esteem from outward beauty and finery, but from inward honour and virtue; for Wisdom joined with Modesty, though clothed with rags, yet sends forth a glorious shining lustre; she has as much beauty in tattered garments; as when she is clothed with purple, and as much majesty when she sits on a dunghill, as when she is placed on a throne; she is as beautiful and charming when joined to the infirmities and decays of old age, as when she is united to the vigour and comeliness of youth.

^a Cicero in Paradoxis.

^b Quemadmodum enim non colligescit *Jupiter* dum simulacrum ejus liquefit; sic sapientis animus ad quoslibet adversæ fortunæ casus obdurefcit. Seneca. ^c Greg. Nyss. de Virg. initio capitum 4 & 5; Serv. in *Aneid*.

5. She invented and exercised the art of spinning: from hence other virgins, if they would preserve their chastity, may learn never to indulge idleness, but to employ themselves continually in some sort of work: after the example of ^a *Lucretia*, a noble *Roman* princess, who was found late at night spinning among her maids, working, and sitting in the middle of the room, when the young gentlemen came thither from the king.

6. As the *Spindle* and the *Distaff* were the invention of *Minerva*, so they are the arms of every virtuous woman: when she is furnished with these, she will despise the enemy of her honour, and drive away *Cupid* from her with the greatest ease; ^b for which reason those instruments were formerly carried before the bride when she was brought to her husband's house; and somewhere it is a custom, at the funeral of women, to throw the *distaff* and *spindle* into the grave with them.

7. As soon as *Tiresias* had seen *Minerva* naked, he lost his sight. Was it for a punishment; or for a reward? Surely he never saw things so acutely before; for then he became a prophet, and knew future things long before they were acted: which is an excellent precept to us, That he who had once beheld the beauty of true wisdom clearly, may, without repining, lose his bodily sight, and want the view of corporal things, since he beholds the things that are to come, and enjoys the contemplation of eternal heavenly things, which are not visible to the eye.

8. An *Owl*, a bird seeing in the dark, was sacred to *Minerva*, and painted upon her images, which is the representation of a wise man, who, scattering and dispelling the clouds of ignorance and error, is clear-sighted, where others are stark blind.

^a Livy, l. 1.

^b Bellof. lib. ult. c. 13.

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9. What can the *Palladium* mean, an image which gave security to those cities in which it was placed, unless that those kingdoms flourish and prosper where *Wisdom* presides? It is supposed to have fallen down from Heaven, that we may understand (what we find confirmed by the Scripture) ^a *That every good and perfect gift comes from above, and descends from the Father of Lights.*

To this I add the inscription which was heretofore to be seen in the temple of *Minerva*, written in golden letters, among the *Egyptians*; ^b *I am what is, what shall be, what hath been; my veil hath been unveiled by none: the fruit which I have brought forth is this, the Sun is born.* Which are words, as I think, full of mysteries, and contain a great deal of sense: let every one interpret them according to his mind.

^a Epist. Jac. i. 17. ^b Ego sum quæ sunt, quæ erunt, quæ fuerunt: Velum meum revelavit nemo. Quem ego fructum peperì, sol est natus. Vide Lil. Gyrald. Synt. 12.

CHAP. XII.

SECT. I. VENUS, Her Image.

M. TURN your eyes now to a sweet object, and view that *Goddess*, in whose countenance all graces sit and play, and discover all their charms. You see a pleasantness, a mirth, a joy, in every part of her face: you see a thousand pretty beauties and delights sporting wantonly in her snowy bosom. Observe with what a becoming pride she holds up her head and views herself, where she finds nothing but joys and soft delights. She is clothed with a ^c purple

^c Philostrat. l. 2. Imag. Ovid Metam. 15. Apul. l. 6. Horat. Od. 3. Ovid. Metam. 10. Sappho Poet.

mantle, glittering with diamonds. By her side stand two *Cupids*, and round her are the three *Graces*, and after follows the lovely beautiful *Adonis*, who holds up the *Goddeſs*' train. The chariot, in which ſhe rides, is made of ivory, finely carved, and beautifully painted and gilt, and is drawn by ſwans and doves, or ſwallows, as *Venus* directs, when ſhe pleaſes to ride in it.

P. Is that *Venus*, the *Goddeſs of Love*, the patroness of ſtrumpets, the vile promoter of impudence and luſt, infamous for ſo many whoredoms, rapes, and inceſts?

M. Yes, that is *Venus*, whom, in more honorable terms, men ſtile the *Goddeſs of the Graces*, the author of elegance, beauty, neatneſs, delight, and cheerfulneſs: but in reality ſhe is, as you ſay, an impudent ſtrumpet, and the miſtreſs and preſident of obſcenity.

P. Why then is ſhe ſo beautifully painted? Why is her dreſs ſo glorious? Why is not her chariot rather drawn by ſwine, and dogs, and goats, than ſwans and doves, the pureſt and chaſteſt of birds? Infernal and black ſpirits are attendants more ſuitable to her than the *Graces*.

M. What do you ſay? Blind fooliſh men uſed formerly to erect altars, and deify their vices; they halloved the greateſt impieties with frankincenſe, and thought to aſcend into Heaven by the ſteps of their iniquities: but let us not inveigh againſt the manners of men, but rather proceed in our ſtory of *Venus*.

You will in other places ſee her painted, ſometimes like a young virgin riſing from the ſea, and riding in a ſhell; again, like a woman holding the ſhell in her hand, her head being crowned with roſes. ^a Sometimes her picture has a ſilver looking-glaſs in its hand, and on its feet are golden ſandals and buckles. In the

^a Philoſtrat. in Imagin. Pauſan. in Corinth.

pictures of the *Sicyonians*, she holds poppy in one hand, and an apple in the other. They consecrated to her the thighs of all sacrifices except swine; for *Venus*, though she herself be filthy and unclean, abominates swine for their uncleanness; or rather because a boar killed *Adonis* her gallant. ^a At *Elis* she was painted treading on a tortoise, shewing, thereby, that virgins ought not to ramble abroad; and that married women ought to keep silence, love their own home, and govern their family. She wore a girdle or belt, called *Cestus* (from which some derive *Incestus*, *Incest*) in which all kinds of pleasures, delights, and gratifications were folded up. ^b Some gave her arrows, and make *Python* or *Suada*, the *Goddeſs of Eloquence*, her companion.

^a Plut. in præc. connub. & lib. de Isid. & Osir.

^b Hom. Iliad. 14. Eurip. in Medea. Ex Phurn.

SECT. II. *The Deſcent of VENUS.*

WE learn from ſeveral authors, ^c that there were four *Venus*' born of different parents; but this *Venus*, of whom we ſpeak, was the moſt eminent of them, and had the beauties as well as the blemiſhes of the others commonly aſcribed to her. ^d She ſprang from the froth of the ſea, which froth was made, when they cut off the ſecrets of *Cælus*, or his ſon *Saturn*, and threw them into the ſea. ^e Hence ſhe was by the *Greeks* called *Aphrodite*; though others think ſhe was ſo named from the madneſs with which lovers abound. ^f As ſoon as ſhe was born, ſhe was laid, like a pearl, in a ſhell inſtead of a cradle, and was driven by *Zephyrus* upon the iſland *Cyprus*, where the hours [*Horæ*]

^c Cic. de Nat. Deor. ^d Heſiod. in Theogon. ^e Ex Ἀφρὸς ſpuma; vel, ut alii dicunt. Ἀπὸ τοῦ ἀφραίνω, inſanire. Ex Euripid. & Phurnut. ^f Homer. in Hymn. ad Venerem.

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received her, and took her into their bosoms, educated, accomplished, and adorned her; and, when she came to age, carried her into heaven, and presented her to the Gods, who, being taken with her beauty, all desired to marry her; but at last she was bethrothed to *Vulcan*, and afterward married to him.

SECT. III. *Names of VENUS.*

SHE is called *Venus*, says *Tully*; ^a because all things are subject to the laws of love, or are produced and begotten by love: or else, as ^b others say, her name is given her, because she is eminently beautiful; for she is the Goddess of beauty: or, lastly, she is so called, because she ^c was a stranger or foreigner to the *Romans*; for she was first worshipped by the *Egyptians*, and from the *Egyptians* she was translated to the *Greeks*, and from thence to the *Romans*.

Amica, *Ἠταίρα* [*Hetaira*] was a name given her by the *Athenians*; ^d because she joins lovers together: and this *Greek* word is used both in a good and bad signification, signifying both a sweetheart and a strumpet.

Armata; because ^e when the *Spartan* women sallied out of their towns, besieged by the *Missenians*, and beat them, their husbands, who were ignorant of it, went out to fight, and met their wives returning from the pursuit: the men, believing them enemies, made themselves ready to fight; but the women shewed, both by words and by deeds, that they were their

^a A veniendo, quòd ad omnes res veniat, vel quòd per eam omnia proveniant ac propignantur. ^b Venus quasi venusta, Pausan. in Attic. ^c Venus à veniendo, quasi adventitia, sic Græcorum Doctrina adventitia & transmarina vocabatur. Cic. Offic. l. i. ^d Ἠταίρα, id est, socia, quòd amicos & amicas jungeret. Festus ex Apol. & Hesych. ^e Pausan. in Lucan. & Attic.

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wives; and for this reason a temple was dedicated to *Venus Armata*.

The *Sidonians* called her ^a *Astarte*, or *Dea Syria* (which Goddeſs, others think, was the *moon*) and worshipped her in the figure of a *ſtar*.

Apaturia, that is, ^b the deceiver; for neither is any thing more deceitful than a lover, nor any thing more fraudulent than love, which flatters our eyes, and pleases us, like roſes in their fineſt colours, but leaves a thorn in the heart; it torments the mind, and wounds the conſcience.

She was called by the *Romans* ^c *Brabata*; becauſe, when the *Roman* women were ſo troubled with a violent itching that all their hair fell off, they prayed to *Venus*, and their hair grew again: whereupon they made an image of *Venus* with a comb, and gave it a beard; that ſhe might have the ſigns of both ſexes, and be thought to preſide over the generation of both. That this might be expreſſed more plainly, the upper moſt part of the image repreſented a man, and the lower part of it a woman.

Cypris, *Cypria*, and *Cyprogenia*, becauſe ſhe was worſhipped in the iſland of *Cyprus*. *Cytheris* and *Cytherea*, from the iſland of ^d *Cytherca*, whither ſhe was firſt carried in a ſea-ſhell.

There was a temple at *Rome* dedicated to *Venus Calva*; ^e becauſe when the *Gauls* poſſeſſed that city, ropes for the engines were made with the women's hair.

Cluciana, from ^f *Cluo*, an old word, to *fight*; becauſe her image was ſet up in the place, in which the peace was concluded between the *Romans* and *Sabines*.

Erycina, from the mountain ^g *Eryx* in the iſland of

^a Epiph. contra Hæreſ. Euseb. 1. de Præp. Evang.

^b Ab *Ἀπατάω* fallo. Lucian. de Dea Syr. Strabo. l. 11.

^c Serv. Macrob. Suidas & alii. ^d Festus. ^e Laſtant. lib. 1. Divin. Inſtitut. ^f Vegetius de re militari.

^g Plin. l. 15. Polyb. l. 1. Serv. 1. Æn.

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Sicily; upon which *Aeneas* built a splendid and famous temple to her honour, because she was his mother.

^a *Horace* makes mention of her under this name.

^b She is properly called *Ridens*, and *Homer* calls her ^c a lover of laughing; for she is said ^d to be born laughing, and from thence called the *Goddess of mirth*.

Hortensis; because she looks after the production of seed and plants in gardens. And *Festus* tells us, that the word *Venus* is by *Nævius* put for *herbs*, as *Ceres* is for *bread*, and *Neptunus* for *fish*.

^e *Idalia* and *Acidalia*, from the mountain *Idalus*, in the island *Cyprus*, and the fountain *Acidalius* in *Bæotia*.

Marina; because she was born of the *sea*, and begotten of the froth of the waters; which ^f *Ausonius* hath elegantly mentioned in his poem.

From thence she is called ^g *Aphroditis* and *Anadyomene*, that is, emerging out of the waters, as *Apelles* painted her; and *Pentia*, from *Pontus*. Hence came the custom, that those who had escaped any danger by water, used to sacrifice to *Venus*. Hence also the mariners observed those solemnities called *Aphrodisia*, which *Plutarch* describes in a treatise against *Epicurus*.

Melanis, or *Melænis*, ^h that is, dark and concealed: of which nature are all nocturnal amours, both law-

^a *Sive tu maris, Erycina ridens,
Quam jocus circumvolat & Cupido.*

If you, blithe Goddess, will our side defend;
Whom mirth and brisk desire do still attend.

Hor. l. 1. Od. 2.

^b *Suidas* Phurnut. ^c φιλομειδής, i. e. amans risus, *Hom. Iliad. 20.*

^d *Hesiod.* ^e *Virg. l. Æn. & Serv. Horatius sæpe.*

^f *Orta sola, suscepta solo, patre edida Cælo.*

Heaven gave her life, the sea a cradle gave,
And earth's wide regions her with joy receive.

^g *Plin. 35. c. 10. Alex. ab Alex. Clitipho & Leucippe.*

^h *Nigra & tenebrosa, à μελές, i. e. niger, quod omne amaris opus amat tenebras.* *Pausan. in Arcad.*

ful and unlawful. For ^a works of love do all of them seek the dark. Whence the Egyptians worshipped a Venus, called ^b *Scoteia*, a Goddess to be admired in the night, that is, in marriage.

Meretrix; ^c because she taught the women, in Cyprus, to prostitute themselves for money.

^d *Migonitis* signifies her power in the management of love. Therefore *Paris*, after he had mixed embraces with *Helena*, dedicated the first temple to *Venus Migonitis*; and ^e *Virgil* uses a like expression speaking of the affairs of love.

She is called *Murcia* in *Livy* and *Pliny*, quasi *Myrtea*; because the myrtle was sacred to *Venus*; and her temple, upon the *Aventine* mountain at *Rome*, was anciently called *Murcus*.

Paphia, from the city *Paphos* in the island of *Cyprus*, where they sacrificed flowers and frankincense to her. And this is mentioned by ^f *Virgil*. This

^a Pind. Od. 9. Pyrph. ex Hesyc. ^b Σκοτειά καὶ νυκτὶ Σάββασις, Dea admiranda à noctu & tenebris. Eurip. in Hippol. ^c Lect. & Serv. ^d à πύγμῳ, i. e. misceo, Pausan. in Lacon. ^e Veneri Migonitidi.

^f — quem *Rhea* sacerdos,

Furtivo partu, sub luminis edidit auras,

Mixta de mulier.

Æneid. 7.

— Him priestess *Rhea* bore

Into the lightsome world; so stol'n by joy,

Mixt with a deity, she brought a boy.

^g *Ipsa Paphum sublimis adit, fidesque revivit*

Læta sua, ubi templum illi, centumque Sabæo

Thure calent aræ, fertisque recentibus halant. Æneid. 1.

This part perform'd, the Goddess flies sublime.

To visit *Paphos* and her native clime,

Where garlands, ever green and ever fair,

With vows are offer'd, and with solemn pray'r :

An hundred altars in her temple smoke,

A thousand bleeding hearts her pow'r invoke.

image

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image had not a human shape; but as ^a *Tacitus* says, *It was from the top to the bottom of an orbicular figure, a little broad beneath; the circumference was small and sharpening toward the top like a sugar-loaf. The rest unknown.* ^b *Lucan* observes, that it was usual to worship other Gods in confused shapeless figures. And it is certain the Goddess *Pessimuntia* (of whom we shall say more when we speak of *Cybele*) was nothing but a shapeless stone, which fell down from heaven, as we find by *Herodian*. So ^c *Tertullian* says, *Erebus Pallas, the Athenian Goddess, and Ceres, the Goddess of corn, both of them without any certain effigies to them, but mere rugged stakes, and shapeless pieces of wood, are things that are bought and sold. And Arnobius adds, the Arabians worshipped a stone without form or shape of a deity.*

Her name ^d *Verticordia* signifies the power of love, to change hearts, and ease the minds of men from all cares that perplex them. ^e *Ovid* mentions this power of hers. And for the same reason *Venus* is called in the Greek ^f *Epistrophia*.

^a *Erat continuus orbis, latiore initio, tenuem in ambitum, metæ modo exurgens; & ratio in obscuro. Lib. 3.*

^b — *simulacraque mæsta Deorum*

Arte carent, cæcisq; extant infirmia truncis.

All artless, plain, in shapen trunks they are,

Their moss and mouldiness procures a fear.

^c *Et Pallas Attica & Ceres Farrea sine effigie rudi palo, & informi ligno prostant. Tertul. in Apol.* ^d *Arabes informem coluerunt lapidem. Arnob. contra Gentes Lib. 6.* ^e *Quasi corda vertens.*

^f *Templa jubet fieri Veneri, quibus ordine factis,*

Inde Venus verso nomina corde tenet.

Fast.

Temples are rais'd to *Venus*, whence the name,

From changing minds, of *Verticordia* came.

& *Ἐπιστροφία*, quod vertat homines. *Pausan. Attic.*

SECT. IV. *Actions of VENUS.*

WHAT deeds can you expect from an impudent and powerful strumpet, but those which are full of lewdness, mischief, and plagues? It were endless only to repeat the names of all those, whom she has armed to the ruin of one another; whom she has turned into beasts, by inciting them to commit such monstrous wickedness, as modesty cannot mention.

For, who, without blushing, can hear the story of *Nisimene*? who, inspired by impure lust, and raging with cursed flames, ^a is said to have committed incest with her own father; for which abominable wickedness she was changed into an owl, an ugly dismal bird of the night, who, ^b conscious of her guilt, never appears in the day-time, but seeks to conceal her shame, and cover it by darkness, being driven from the society of all birds.

Who does not abhor the same fact of *Myrrha*, which was contrived and committed by the encouragement and the assistance of *Venus*? she committed incest with her own father by the assistance of *Cynaras*, her old nurse, but her sin proved her ruin; ^c for she was turned into a tree, which always, as it were, bewails its impurity, and sends forth drops like tears.

^a — *Patrium temerâsse cubile.*

Ovid. 2. Met.

To have defil'd her father's bed.

^b — *Conscia culpæ*

Conspēctum, lucemque fugit; tenebrisque pudorem

Celat, & à cunctis expellitur aëre toto.

Still conscious of her shame avoids the light,

And strives to shroud her guilty head in night,

Expell'd the winged choir.

^c *Quæ quanquam amisit veteres cum corpore sensus,*

Flet tamen, & tepidæ manant ex arbore guttæ.

Tho' sense with shape she lost, still weeping she

Sheds bitter tears, which trickle from her tree.

Ovid. Met. 10.

Why

Why should I mention the *Propætidæ*, the chiefs of strumpets, who denied that *Venus* was a Goddess? they were the first prostitutes; and ^a were afterward turned into stones.

Why should I set before you *Pygmalion*, a statuary, who, considering the great inconveniencies of marriage, had resolved to live single; but afterward making a most elegant and artificial image of *Venus*, he fell so much in love with his own workmanship, that he begged of *Venus* to turn it into a woman, and to give it the ivory. His wishes were granted, and he begot of this image *Paphos*, from whom the ^b island *Paphos* had its name.

And here it will not be absurd briefly to relate the stories of *Pyramus* and *Thisbe*, *Atalanta* and *Hippomenes*, *Paris* and *Helena*, three couple of most unfortunate lovers.

Pyramus and *Thisbe* were both inhabitants of the city of *Babylon*; equal in beauty, age, conditions, and fortune. They began to love each other from their cradles. Their houses were contiguous, so that their love arose from their neighbourhood, grew greater by their mutual play, and was perfected by their singular beauty. This love increased with their years, and when they were marriageable, they begged their parents consent; which was refused, because of some former quarrels between the two families. And, that the children might not attempt any thing against their parents will, they

^a — *pro quo sua Numinis irâ
Corpora, cum formâ, primùm vulgâsse feruntur;
Utque pudor cessit, Sanguisque induruit oris,
In rigidum parvo silicem discrimine versæ.* Ovid. 10. Met.
The first that ever gave themselves, for hire,
To prostitution, urg'd by *Venus*' ire;
The looks imbolden'd, modesty now gone,
Convert at length to little differing stone.

^b — *de quo tenet insula nomen.*
From whom the island does its name receive.

Id. ibid.

were not permitted to see each other, or to speak together. What could *Pyramus* do? or how could *Thisbe* bear this? there was a partition-wall between both houses, in which wall there was a small chink, never discovered by any of the servants. This crevice ^a the lovers found, and met here. Their words and their sighs went through, but kisses could not pass; which, when they parted, they ^b printed on each side of the wall. But what a fatal rupture in their hearts did this small breach in the wall produce? for their love was too great to be confined to such narrow bounds: the next night therefore they resolved to enjoy that liberty abroad, which they could not receive at home, by escaping into a neighbouring wood, where they agreed to meet under the shade of a large mulberry-tree, which stood close to a fountain. When night came on, *Thisbe* deceives her keepers, and escapes first, and flies into the wood; for love gave her wings. When she came to the appointed place, ^c a lioness came fresh from the slaughter of some cattle, to drink at the fountain, *Thisbe* was so frightened that she ran into a cave, and in her flight her veil fell from her head;

^a *Quid non sentit amor?*

— *Illam primi vidistis, amantes*

Et vocis fecistis iter; tutæque per illud

Murmure blanditiæ minimo transire solebant.

This for so many ages undescry'd,

(What cannot love find out?) the lovers spy'd,

By which their whispering voices softly trade,

And passion's am'rous ambassies convey'd. *Ovid. Met. 4.*

^b — *partique dedere*

Oscula quisque sua non p' rvenientia contra.

— Their kisses greet

The senseless stones with lips that cannot meet.

^c — *venit ecce recenti*

Cade Læna beum spumantes oblita rictus,

Depositura sitim vicini fontis in unda.

When lo a lioness, with blood besmear'd,

Approaching to the well-known spring appear'd.

the

the lioness, returning from the fountain, found the veil, and tore it with her jaws smeared with the castle's blood. Afterward comes *Pyramus*, and sees the print of a wild beast's foot in the gravel, and by and by finds the veil of *Thisbe* bloody and torn. He immediately imagining that she was killed and devoured by the beast, presently grew distracted, and hastened to the appointed tree; and when he could not find *Thisbe*, he threw himself upon his sword, and died. *Thisbe* in the mean time recovered from her fright, and came to the mulberry-tree; where, when she came near, she sees ^a a man expiring. At first she was amazed, and stopped, and went back frightened. But when she knew ^b who it was, she ran into the embraces of her dying lover, mingled her tears with his blood, and folding her arms about him, being almost distracted with grief, she lamented the misfortune that robbed her of her lover, ^c called

^a ——— *tremebunda videt pulsare cruentum
Membra solum.*

——— in great surprise

Blood-reeking earth, and trembling limbs she spies.

^b *Sed postquam remorata suos agnovit amores.*

But when a nearer view confirm'd her fear,
'That 'twas her *Pyramus* lay weltring there.

^c *Pyrame, responde, tua te charissima Thisbe
Nominat; exaudi, vultusque attolle jacentes.*

*Ad nomen Thisbes, oculos in morte gravatos
Pyramus erexit, visaque recondidit illa.*

She kiss'd his lips, and when she found them cold,

No longer could from wild complaints withhold.

What strange mischance, what envious destiny

Divorces my dear *Pyramus* from me?

Thy *Thisbe* calls—O, *Pyramus*, reply!

Can *Pyramus* be deaf to *Thisbe's* cry!

When *Thisbe's* name the dying lover heard,

His half-clos'd eyes for one last look he rear'd:

Which, having snatch'd the blessing of that light,

Relign'd themselves to everlasting night.

upon him to answer if he could, when his *Thisbe* called him; but he was speechless, and, only looking up to her, expired. And now *Thisbe* was almost dead with grief. She tore her cheeks, and beat her breasts, and rent her hair, and shed a deluge of tears, upon his cold face; nor seemed to mourn, till she perceived her veil, bloody and torn, in *Pyramus*' hand. She then understood the occasion of his death; and, with all her strength, she draws the sword out of the body of her lover, and strikes it deep into her own; and falling accidentally on him, gave him a cold kiss, and breathed her last breath into his bosom. The tree was warmed with the blood of these unfortunate lovers, so that it became sensible of their misfortune, and mourned. Its berries, which were before white, became first red with grief, and blushed for the death of *Pyramus*; when *Thisbe* also died, the berries then became black and dark, as if they had put on mourning.

In the next place hear the story of *Atalanta* and *Hippomenes*. She was the daughter of king *Schæneus*, or *Caneus*. It was doubted whether her beauty or swiftness in running were greater. When she consulted the oracle, whether she should marry or no, she received this answer, that marriage would be fatal to her. Hereupon the virgin hid herself in the woods, and lived in places remote from the conversation of men. But the more she avoided them, the more eagerly they courted her. Her disdain inflamed their desires, and her pride raised their adoration. At last, when she saw she could not otherwise deliver herself from the importunity of her lovers, she made this agreement with them: 'You court me in vain, says she; he who overcomes me in running shall be my husband; but they who are beaten by me shall suffer death; I will be the victor's prize, but the vanquished's punishment. If these terms please, come go with me into the field.' They all agreed to these conditions;

ditions^a; they strove to outrun her; but they were beaten and put to death, according to the agreement, suffering the loss of their lives for the fault of their feet. Yet the example of these gentlemen did not deter *Hippomenes* from undertaking the race. He entertained hopes of winning the victory; because *Venus* had given him three golden apples, gathered in the gardens of the *Hesperides*; and also told him how to use them. *Hippomenes* briskly set out and began the race; and when he saw that *Atalanta* overtook him, he threw down a golden apple: the beauty of it inticed her, so that she^b went out of her way, followed the apple, and took it up. Afterward he threw down another, and she stooped again to reach it, and again a third; so that while *Atalanta* was busied in gathering them up, *Hippomenes* reached the goal, and took the lady as the prize of his victory. But how inconstant is *Venus*? and how base his ingratitude? *Hippomenes*, being drunk with love, gave no due thanks to *Venus*, but was forgetful of her kindness. The Goddesses resented it, and inflamed them with such strong impatient desires, that in their journey they dared to satisfy their passions in a temple for which sacrilege they were immediately punished, for they were turned into lions.

Lastly, let *Paris* and *Helena* come upon the stage. *Paris* was the son of *Priamus* king of *Troy*, by *Hecuba*. His mother, when she was big-bellied, dreamt that she brought forth a *burning torch*: and, asking the oracle the interpretation of it, was answered, that it did portend the burning of *Troy*, and that the fire should be kindled by that boy which she had in her womb.

^a *Venit ad hanc legem temeraria turba procorum.*
All her mad wooers take the terms propos'd.

^b *Declinat cursus, aurumque relubile tellit.*
She, greedy of the shining fruit, steps back
To catch the rolling gold.

Therefore, as soon as the child was born, by the command of *Priamus*, he was exposed upon the mountain *Ida*; where the shepherds brought him up privately, and educated him, and called him *Paris*. When he was grown to man's estate, many excellent endowments and qualities shined in him; particularly, he gave such great tokens of singular prudence and equity in deciding controversies, that when a great difference arose among the Goddesses, they referred it to his judgment to be determined. The Goddess *Discordia* was the occasion of this contention: for, because all the Gods and Goddesses, except herself, were invited to the marriage of *Peleus*, she was angry, and resolved to revenge the disgrace: therefore, when they all met and sat down at the table, she came in privately, and threw down upon the table an apple of gold, on which was this inscription, ^b *Let the fairest take it*. Hereupon arose a quarrel among the Goddesses; for every one thought herself the handsomest. At last, all the others yield to the three superior Goddesses; *Juno*, *Pallas*, and *Venus*; who disputed eagerly, that *Jupiter* himself was not able to bring them to agreement. He resolved therefore to leave the final determination of it to the judgment of *Paris*; that she should have the apple to whom *Paris* would appoint it. The Goddesses consent, and sue for *Paris*, who was then feeding sheep upon the mountain. They tell him their business; they every one court his favour with great promises. *Juno* promised to reward him with power; *Pallas* with wisdom; and *Venus* promised him the most beautiful woman in the world. In short, he observed them all very curiously; but nature guided him to pronounce for the fairest, and to assign to her the apple of gold. Nor did *Venus* break her promise to *Paris*;

Dion. Chrysost. Orat. 20. Philostrat. in Icon. ^b *Pulcherrima accipiat, vel Detur Pulchriori.*

for in a little time *Paris* was owned to be king *Priam's* son, and sailed into *Greece* with a great fleet under the colour of an embassy, to fetch away *Helena* the most beautiful virgin in the world; who was betrothed to *Menelaus*, king of *Sparta*, and lived in his house. When he came, *Menelaus* was absent from home; and, in his absence, *Paris* carried *Helena* to *Troy*. *Menelaus* demanded her, but *Paris* refused to send her back; whereupon that fatal war between the *Græcians* and *Trojans* broke out, in which *Troy*, the metropolis of all *Asia*, was taken and miserably burnt, in the year of the world 2877. There were killed eight hundred sixty-eight thousand of the *Græcians*; among whom *Achilles*, their general, lost his life, by the treachery of *Paris* himself. There were slain six hundred seventy-six thousand of the *Trojans*, from the beginning of the war to the betraying of the city (for it was thought that *Æneas* and *Antenor* betrayed it) among whom *Paris* himself was killed by *Pyrrius* or *Philoctetes*; and his brother *Hector*, a pillar of his country, was killed by *Achilles*. As soon as the city was taken and burnt, king *Priam*, the father of *Paris* and *Hector*, at once lost all his children, *Hecuba* his queen, his kingdom, and his life. *Helena*, after *Paris* was killed, married his brother *Deiphobus*: yet she, at last, betrayed the castle to the *Græcians*, and admitted *Menelaus* into her chamber to kill *Deiphobus*; whereby it is said, he was reconciled to the favour of *Menelaus* again. These things belong rather to history than fable, which let us return.

* *Patria Columnen.*

SECT. V. VENUS' Companions; HYMENÆUS, the CUPIDS, the GRACES, ADONIS.

THE first of *Venus'* companions was the God *Hymenæus*. He presided over marriage, and was the protector of virgins. He was the son of *Bacchus* and *Venus Urania*, born in *Attica*, where he used to rescue virgins carried away by thieves, and restore them to their parents. He was of a very fair complexion; crowned with the *Amaracus* or sweet-marjoram, and sometimes with roses; in one hand he carried a torch, in the other a veil of a flame colour, to represent the blushes of a virgin. Maids newly married offered sacrifices to him, as they did also to the Goddess *Concordia*.

Cupid was the next of *Venus'* companions. He is called the God of Love, and ^a many different parents are ascribed to him, because there were many *Cupids*. *Plato* ^b says, he was born of *Penia*, the Goddess of Poverty, and *Porus*, the son of *Counsel* and *Plenty*. ^c *Hesiod* relates, that he was born of *Chaos* and *Terra*. *Sappho* derives him from *Venus* and *Coelum*. *Alcæus* says he was the son of *Lite* and *Zephyrus*. *Simonides* attributes him to *Mars* and *Venus*; and *Alcmaeon* to *Zephyrus* and *Flora*. But whatsoever parents *Cupid* had, this is plain, he always accompanies *Venus*, either as a son, or as a servant ^d.

The poets speak of two *Cupids*. One of which is an ingenious youth ^e, the son of *Venus* and *Jupiter*, a celestial deity; the other an obscene debauchee, the son of *Nox* and *Herebus* (*Hell* and *Night*) a vulgar God, whose companions are drunkenness, sorrow,

^a Philostrat. in Icon. ^b Plato in Sympos. ^c Vide Nat. Com. & Lil. Gyrard. ^d Cic. de Nat. Deor. ^e Plato in Phædro.

enmity, contention, and such kind of plagues. One of these *Cupids* is called *Eros*, and the other *Anteros*; both of them are boys, and naked, and winged, and blind, and armed with a bow and arrows and a torch.^a They have two darts of different natures; a golden dart, which procures love, and a leaden dart, which causes hatred.^b *Anteros* is also the God who avenges slighted love.

Although this be the youngest of all the Gods in heaven, yet his power is so great, that he is esteemed the strongest of them; for he subdues them all. Without his assistance his mother *Venus* is weak, and can do nothing, as she herself^c confesses in *Virgil*.

P. But why is *Cupid* naked?

M. He is naked because the lover has nothing of his own, but deprives himself of all that he has for his mistress' sake: he can neither cover nor conceal any thing from her; of which *Sampson* is a witness: for he discovered to his beloved mistress even the secret on which his safety depended; and here his understanding was blinded before his eyes. Another says, that *Cupid* is naked,^d because love is a delight to be so.

Cupid is a boy, because he is void of judgment; his chariot is drawn by lions, for the rage and fierceness of no creature is greater than the extravagance and madness of violent love. He is blind; because a lover does not see the faults of his beloved object, nor consider in his mind the mischief proceeding from that passion. He is winged; because nothing

^a Plut. apud Stobæam. ^b Scholiast, in Theocr. Id. Pausan. in Bæot. Plut. in Sympos.

^c *Nate, meæ vires, meæ magna potentia, solus. Æneid.* Thou art my strength, O son, and power alone.

^d *Quare nuda Venus, nudi pinguntur amores?*

Nuda quibus placeat, nudos dimittat oportet.

Why's *Venus* naked, and the loves are so?

Those that like nakedness should naked go.

flies swifter than love: it is well known, that he, who loves to-day may hate to-morrow; the space of one day does oftentimes see love and aversion, in their turns, reigning in the same person; nay, *Amnon*, king *David's* son, both loved and hated the same woman in a shorter space of time^a. Lastly, he is armed with arrows; because he strikes afar off.

The *Graces*, called ^b *Charites*, were three sisters, the daughters of *Jupiter* and *Eurynome*, or *Eunomia*, as *Orpheus* says; or, as others rather say, the daughters of *Bacchus* and *Venus*. The first was called ^c *Aglaia*, from her cheerfulness, her beauty, or her worth; because kindness ought to be performed freely and generously. The second, ^d *Thalia*, from her perpetual verdure; because kindness ought never to die, but to remain fresh always in the receiver's memory. The third, ^e *Euphrosyne*, from her cheerfulness; because we ought to be free and cheerful, as well in doing as receiving a kindness.

These sisters were painted naked (or in transparent and loose garments) young and merry, and all virgins, with hands joined. One was turned from the beholder, as if she was going from him; the other two turned their faces, as if they were coming to him; whereby we understand, that when one kindness is done, thanks are twice due; once when received, and again when it is repaid. The *Graces* are naked; because kindnesses ought to be done in sincerity and candour, and without disguise. They are young; because the memory of kindnesses received ought

^a 2 Sam. xiii.

χάριτες dictæ à πὸ τῆς χαρᾶς, i. e. à Gaudio.

Ἀγλαία, id est, splendor, honestas, vel dignitas.

Θαλία (nam *Θαλεία* est *Musæ* nomen) id est, viriditas concinnitas à *θάλλω* vireo.

Ἐὐφροσύνη, id est, Lætitia & Urbanitas. Vide *Hesiod. Theogon.*

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never to grow old. They are virgins, because kind-
nesses ought to be pure, without expectation of re-
quital; or because we ought never to give or receive
a base or immodest kindness. Their hands are joined
because ^a *one good turn requires another*: there ought
to be a perpetual intercourse of kindness and assistance
among friends.

Adonis was the son of *Cynarus*, king of *Cyprus*, and
Myrrha. As he was very handsome, *Venus* took
great delight in him, and loved his company. When
he hunted, a boar goared his groin with his tusks
and killed him. *Venus* bewailed his death with much
sorrow and concern, and changed his blood, which
was shed on the ground, into the flower *Anemone*,
which ever since has retained the colour of blood.
And while she ran to assist him, being led by his
dying voice, she pricked her foot with a thorn,
and the blood which came from thence, fell on the
rose, which before was white, being hereby made red.

Some add another pleasant conceit. They say, that
when *Venus* and *Proserpina* contended before *Jupiter*,
which should have *Adonis*, *Jupiter* referred them to
Calliope, whom he appointed to be judge of their quarrel.
Calliope gave this sentence, that *Adonis* should serve
Venus every year six months, and wait upon *Proserpina*
the other six. The meaning of which fable is this.
Venus is the earth, and her *Adonis* is the sun. She
reigns with him six months, attired with beautiful
flowers, and enriched with fruit and corn; the other
six months the sun leaves us, and goes, as it were,
to live with *Proserpina*.

Lastly, from *Adonis* comes the proverb, ^b *Adonis*
gardens, by which are signified all those things that are
fine and gay, but useless and trifling.

^a χάρις χάριν τίτει, i. e. Gratia gratiam parit, in *Adonis*
^b *Adonidis Horti*, in *Adag.*

SECT. VI. *The Explanation of the Fable.*
The Amorousness of VENUS.

THE *Graces*, *Cupid*, and *Adonis* are *Venus*' companions, whereby is described that ungovernable appetite and inclination, which is in men toward obscene pleasures.

1. She is called the *Goddeſs of Beauty and Comelineſs*; becauſe beauty is the greateſt fomentor of impure deſires. She, ſitting on a frail corporeal throne, ſubdues the ſoul. She, by her flattery and enticement, ſteals into the affections, and drives virtue from thence, and baſely inſlaves the whole man. The *Cythereans* worſhipped *Venus* armed. Beauty needs no weapons: ſhe who poſſeſſes that is ſufficiently armed. *Anacreon* ingeniouſly tells us, that nature gave women beauty, that they might uſe it inſtead of ſpears and ſhields, and conquer with greater ſpeed and force, than either iron or fire can. *Helena*, *Phryne*, and innumerable others, are witneſſes of this truth. One lady, when ſhe was bound to the ſtake to be ſtoned, with the lightning of her eyes diſarmed her executioners: another, when her crime was proved, and though ſhe had often offended before, when ſhe tore her garments, and opened her breaſt, ſtopped the judge's mouth; and, when her beauty pleaded her cauſe, every body acquitted her.

2. Beauteous *Venus* rides in a chariot, as it were to triumph over her ſubdued enemies, whom love, rather than force, has conquered. She has her ambuſhes, but they are compoſed of pleaſure and enjoyment: ſhe ſkirmiſhes with delights, and not with fire and bullets. The wounds ſhe gives are bloodleſs and gentle: ſhe uſes no other flames than what ſhe kindles with her eyes, and draws the arrows which ſhe ſhoots from no other quiver. And if ſhe fights thus, it is no wonder if ſhe makes the enemy fly to her, rather than from her.

3. She wears a crown; because she is always victorious. Beauty never wants success; because she fights at leisure, conquers in time of peace, and triumphs with her eyes. Thunder is contained even in her silence, and lightning in her look. She seizes the breast, storms the mind, and takes it captive with one assault, nay, with one look. Beauty speaks without a voice, forces us without violence, ties us down without fetters, and charms us without witchcraft; and in her to see is to overcome, and to be seen is to triumph. *Augustus* refused to see her in *Cleopatra*, lest himself should be taken, and the conqueror of the world submit to a woman: when therefore she pleaded, and made her defence, he opened his ears, but shut his eyes.

4. She carries a looking-glass; that the brittleness of the glass may remind her of the frailty of her beauty. She is crowned with flowery garlands; because nothing is more fading than beauty, which, like a flower, is blasted by the least breath, broken by the least accident, and dies in the shortest moment.

5. She is born from the sea; because as many storms and tempests afflict the lover, as disturb the sea: nothing but bitterness is his portion; so that we may say, that ^a to love is to swallow a bitter potion. This is certainly true; that the bitterness of the sea is sweet, if compared with the bitterness of love. But suppose love had sweetness, yet, like the sea, from whence *Venus* sprang, it is full of tempestuous desires, and stormy disappointments. How many vessels have been shipwrecked there? how many goods lost? what destruction, not only of men's estates, but of their understandings also, have happened there? instances of which, every body, who is not blind, has observed.

6. Consider the adulteries, rapes, and incests of which *Venus* is accused, and you will find which way

^a Amare esse amatori amarum.

her beauty tends. See the precipices into which that *ignis fatuus*, in her eyes, betrays its admirers. Though her face appears pure and cool as the ice, it creates a passion both impure and hot as fire. From that stream of sparkling fire which comes from her eyes, clouds of dark and hellish impurity, and black mists of lust, proceed. Thus, by a strange contradiction, many are blinded by others eyes, and find tumults raised in their breasts from the calm serenity of others looks; grow pale at the redness in their cheeks; lose their own beauty in admiring the beauty of others, and grow immodest by loving modesty.

P. How far will the fervour and the flowing tide of your wit and fancy carry you? the beauty of this Goddess, has raised your admiration.

M. It has rather moved my indignation: but, however, you do well in stopping me. She hath detained us longer than I expected, though not without reason; because she is one of the greatest of all the Goddesses. The rest are less illustrious, and will by no means detain us so long.

CHAP. XIII.

LATONA.

LATONA, whom you see standing next to *Venus*^a, was the daughter of *Phæbe* and *Cæus* the Titan. So great was her beauty that *Jupiter* fell in love with her, and deflowered her: When *Juno* perceived that she was big with child by him, she cast her out of heaven to the earth, and obliged *Terra* by an oath, not to give her any where a habitation to bring forth in: and besides,^b she sent the serpent *Python* upon her, to persecute her all over the world. *Juno*, however, was dis-

^a Apollodor. l. 1. Ovid. 6. Metam. ^b Orph. in Hymn.

appointed in every thing; for the island *Delos* received *Latona*, where, under a palm, or an olive-tree, she brought forth *Diana*; who, as soon as she was born, performed the office of midwife to her mother, and took care of her brother *Apollo* as soon as he was born.

P. But if *Terra* swore that she would allow no place to *Latona*, how could she bring forth in *Delos*?

M. Very well; ^a for they say, that this island formerly floated in the sea, and at that time was hid under the waters when *Terra* took her oath, but emerged afterward by the order of *Neptune*, and became fixed and immoveable for *Latona*'s use; from which time it was called ^b *Delos*, because it was now visible, like other places.

P. But why did the island *Delos* emerge for *Latona*'s use?

M. That is not strange: for this island was sister to *Latona*. Some say, that her name was formerly *Asteria*, whom *Jupiter* loved and courted, but she was converted into an island: but others report, that she was ^c converted into a quail, and flew into this island, which was therefore, among other names, called *Ortygia*. *Niobe*'s pride, and the barbarity of the countrymen of *Lycia*, increase the fame of this Goddess.

Niobe was the daughter of *Tantalus*, and the wife of *Amphion*, king of *Thebes*. ^e She was so enriched with all the gifts of nature and fortune, and her happiness was so great, that she could not bear it; wherefore, puffed up with pride, and full of self-conceit, she began to despise *Latona*, and to esteem herself greater than her, saying, *Is any happiness to be compared to mine,*

^a Lucian in Dial. Iridis & Neptuni. ^b Δήλος, id est conspicua & manifesta. ^c Ovid. 15. Met. ^d Ἀπὸ τοῦ ὄρνυος, à coturnice. ^e Ovid. 6. Metam.

who am out of the reach of fortune? she may rob me of much wealth, but she cannot injure me, since she must leave me still very rich. Does any one's wealth exceed mine? is any one's beauty like mine? have I not seven most beautiful daughters, and as many ingenious and handsome sons? and have I not therefore reason to be proud? In this manner did she boast of her happiness, and despise others in comparison of herself; but her mad pride, in a short time, deprived her of all that happiness which she had possessed, and reduced her from the height of good fortune to the lowest degree of misery: for when *Latona* saw herself despised, and her sacrifices disturbed by *Niobe*, she appointed *Apollo* and *Diana* to punish the injury that was offered to their mother. Immediately they two go, with their quivers well filled with arrows, to *Niobe's* house; where first they kill the sons, then the daughters, and next the father, in the sight of *Niobe*, who by that means ^b was stupified with grief, till at length she was

^a *Major sum quàm cui possit fortuna nocere;
Multaque ut eripiat, multo mihi plura relinquet,
In quamcumque domus advertis lumina partem,
Immensæ spectantur opes. Accedat eodem
Digna Deâ facies. Huic na'as adjice septem,
Et totidam juvenes: Et mox generosque, nurusque:
Quærite nunc habeat quam nostra superbia causam?
My state's too great for fortune to bereave;
'Tho' much she lavish, she much more must leave.
Throughout my court behold in ev'ry place
Infinite riches! add to this a face
Worthy a Goddess: then, to crown my joys,
Seven beauteous daughters, and as many boys.
All these by marriage to be multiply'd,
Behold, have we not reason for our pride?*

^b ——— *Orba resedit*

*Exanimis inter natos, natasque, virumque,
Diriguitque malis.*

She by her husband, sons and daughters sits
A childless widow, waxing stiff with woes.

turned into marble, which, because of this misfortune, sheds many tears to this day.

The rustics of the country *Lycia*, in *Asia*, did also experience the anger of *Latona* with their ruin; for, when she wandered in the fields very big with twins, the heat of the weather, and the toil of her journey, brought such a drought upon her, that she almost fainted for thirst. At last discovering a spring in the bottom of the valley, she ran to it with great joy, and fell on her knees ^a to drink the cool waters; but the neighbouring clowns hindered her, and bid her depart. She earnestly begged leave, and they as furlily denied it; she did not desire, ^b she said, to muddy the streams by washing herself in them, but only to quench her thirst,

^a ——— *gelidos potura liquores.*

To quench her thirst with the refreshing stream.

^b *Quid prohibetis aquas? usus communis aquarum est
Quas tamen ut detis, supplex peto. Non ego nostros
Abluere hic artus, lassataque membra parabam:
Sed relevare sitim. Caret os humore loquentis,
Et fauces arent, vixque est via vocis in illis.
Haustus aquæ mihi nectar erit, vitamque fatebor
Accepisse* ———

*Quem nox blanda Deæ potuissent verba movere?
Hi tamen orantem perstant prohibere; minasque,
Ni procul abscedat, conviciaque insuper addunt.
Nec satis est; ipsos etiam pedibusque manuque
Turbavere lacus, imoque è gurrite mollem
Huc illuc limum saltu movere maligno.*

——— Why hinder you, said she,

The use of water that to all is free?

The sun, air, water, nature did not frame

Peculiar; a public gift I claim;

Yet humbly I intreat it, not to drench

My weary limbs, but killing thirst to quench.

My tongue wants moisture, and my jaws are dry;

Scarce is there way for speech. For drink I die,

Water to me were nectar. If I live,

'Tis by your favour, ———

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thirst, now she was almost choaked with drought. They regarded not her intreaties, but, with many threats, endeavoured to drive her away; and, lest she should drink, they leaped into the water and muddied the stream. This great inhumanity moved the indignation of *Latona*, who, not able to bear such barbarous treatment, cursed them, and said to them, ^a *May ye always live in this water.* Immediately they were turned into frogs, and leaped into the muddy waters, where they ever after lived.

With whom would not such gentle words prevail?
But they, persisting to prohibit, rail;
The place with threats command her to forsake;
Then with their hands and feet, disturb the lake,
And, leaping with malicious motions, move
The troubled mud; which, rising, floats above.

^a *Æternum stagno, dixit, vivatis in isto:*

Eveniunt optata Deæ.

Still, said she, may ye in this water dwell,
And, as the Goddesses wish'd, it happ'd.

CHAP. XIV.

AURORA.

M. **W**HO do you think that stately ^b Goddess is, that is drawn in a chariot of gold, by white horses?

P. Is it not *Aurora*, the daughter of *Terra* and *Titan*, the sister of the Sun and the Moon, and the mother of the Stars and the Winds? I fancy so; because her countenance shines like gold, and her fingers are red like roses, and ^c *Homer* describes *Aurora* after that manner.

^b Virg. 6. *Æneid.* Theocr. in *Hyla.* Apollon. l. 1.

^c Hymn. in *Vener.*

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M. Your observation is very right; it is, as you say, *Aurora*, whom the ^a *Greeks* call by another name; you have named her parents right; yet ^b some say, that she was the daughter of *Hyperion* and *Thia*, or else *Pallas*, from whom the Poets also called her *Pallantias*.

P. Does History relate nothing done by her?

M. Yes, ^c she by force carried two beautiful young men, *Cephalus* and *Tithonus*, into heaven.

Cephalus married *Procris*, the daughter of the king of *Athens*. When *Aurora* could by no persuasion move him to violate his marriage-vow, she carried him into heaven; but even there she could not shake his constancy: therefore she sent him again to his wife *Procris*, disguised in the habit of a merchant; who, being desirous to try her fidelity to her absent husband, tempted her, with much courtship and many presents, to yield to his desires; and, when she almost consented, he cast off his disguise, and chid his wife for her inconstancy. She was greatly ashamed, and hid herself in the woods; but afterward was reconciled to her husband, and gave him an arrow, which never missed the mark, which she had received from *Minoë*. When *Cephalus* had this arrow, he spent his whole time in hunting and pursuing wild beasts. ^d *Procris*, suspecting that her husband loved some nymphs, went before, and lay in a bush, to discover the truth; but when she moved carelessly in the bush, her husband heard the rustling, and, thinking that some wild beast was there, drew his bow, and shot his wife with his unerring arrow.

Tithonus was the son of *Laomedon*, and brother of *Priamus*: ^e *Aurora*, for his singular beauty, carried

^a Græcè dicitur Ἠὼς & Ἑὼς unde Eous & Heous: Latinis nominatur *Aurora*, quasi *Aurea*. Est enim, ut inquit Orpheus in Hymnis, Ἀγγελία Θεῶν Τῆτᾶνος, id est, Solis Nuncia. ^b Hesiod. in Theogon. ^c Ovid, 7. Metam. Pausan. in Lacon. ^d Ovid. 7. Metam. ^e Horatius, l. 2. Carm.

him up to heaven, and married him; and, instead of a portion, obtained from the Fates immortality for him; and she had *Memnon* by him: but she forgot to ask the Fates to grant him perpetual youth, so that he became so old and decrepid, that, like an infant, he was rocked to sleep in a cradle. Hereupon he grew weary of life, and, wishing for death, asked *Aurora* to grant him power to die. She said, that it was not in her power to grant it; but that she would do what she could; ^f and therefore turned her husband into a grasshopper, which, they say, moults when it is old, and grows young again.

P. And what became of *Memnon*?

M. *Memnon* went to *Troy*, to assist king *Priam*, where, in a duel with *Achilles*, he was killed; ^g and, in the place where he fell, a fountain arose, which every year, on the same day on which he died, sends forth blood instead of water. But, as his body lay upon the funeral pile to be burnt, it was changed into a bird by his mother *Aurora*'s intercession; and many other birds of the same kind flew out of the pile with him, which, from his name, were called *Aves Memnoniæ*: these, dividing themselves into two troops, and, furiously fighting with their beaks and claws, with their own blood, appeased the ghost of *Memnon*, from whom they sprung.

There was a statue of this *Memnon*, made of black marble, and set up in the temple of *Serapis* at *Thebes*, in *Egypt*, of which they relate an incredible story: for it is said, that the mouth of this statue, when first touched by the rays of the rising sun, sent forth a sweet and harmonious sound, as though it rejoiced when its mother *Aurora* came; but, at the setting of the sun, it sent forth a low melancholy tone, as though it lamented its mother's departure.

^f Ovid. 9. Metam. ^g Ovid 13. Metam.

^h Lucian. in Philosoph. Tzetzes Chil. 6.

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And thus I have told you, *Palæophilus*, all things which I thought useful, concerning the celestial Gods and Goddeſſes.

P. How much am I indebted to ſee you for this, my moſt kind friend. But what now? Are you going away? Will you not keep your word? Did you not promiſe to explain *all the Images* in the fabulous *Pantheon*?

M. Never trouble yourſelf; what I undertake I will ſurely perform. But would you have us ſtay here all day without our dinner? Let us dine, and we will ſoon return again to our buſineſs. Come, you ſhall dine with me in my houſe.

P. Excuse me, Sir; I will not give you that trouble, I had rather dine at my own inn.

M. What do you talk of trouble? I know no perſon, whoſe company is more obliging and grateful. Let us go I ſay: you are not your own maſter to-day. Obey then.

P. I do ſo;—I wait upon you.

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P A R T II.

OF THE TERRESTRIAL DEITIES.

C H A P. I.

SECT. I. SATURN. *His Image, Family,
and Actions.*

NOW certainly, since we have dined so well,
you will speak, and I shall mind better.
Come on: Whereabouts will you have me look?

M. Look at the wall on the right-hand. Upon
that wall, which is the second part of the *Pantheon*,
as well as of our discourse, you see the *terrestrial*
deities divided into two sorts; for some of them in-
habit both the cities and the fields indifferently, and
are called in general ^a *the Terrestrial Gods*: but the
others live only in the countries and the woods, and
are properly called ^b *the Gods of the Woods*. We will
begin with the first.

^a Dii Terrestres urbes & campos promiscuè incolunt.

^b Dii autem sylvestres rure tantum & in sylvis degunt.

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Of the *Terrestrial Gods* (which are so called, because their habitation is in the *earth*) the most celebrated are *Saturn*, *Janus*, *Vulcan*, *Æolus*, and *Momus*. The *Terrestrial Goddesses* are *Vesta*, *Cybele*, *Ceres*, the *Muses*, and *Themis*; they are equal in number to the celestial Gods and Goddesses. We will begin with the eldest, *Saturn*, whose image you see there.

P. Is that decrepid, wrinkled, old man ^f *Saturn*, with a long beard, and a hoary head? His shoulders are bowed like an arch, and his jaws are hollow and thin; his eyes are full of corruption, and his cheeks sunk, his nose flat, his forehead full of furrows, his chin turning up, his lips black and blue, his little ears flapping, and his hands crooked; ^g his right hand holds a rusty scythe, and his left hand a child, which he is about to devour.

M. It is indeed, *Saturn*, the son of *Terra* or (*Vesta*) and *Cælum*, ^h *Coelus*, or *Cælius*, ⁱ who was the son of *Æther* and *Dies*, and the ancientest of all the Gods. This *Cælum* (according to the story) married his own daughter *Vesta*, and begat many children of her, the most eminent of which was *Saturn*, whose brothers were the *Cyclops*, *Oceanus*, *Titan*, ^k the hundred-handed giants, and divers others; his sisters were *Ceres*, *Tethys*, and *Ops*, or *Rhea*, whom he afterward married. The sisters persuaded their mother *Vesta* to exclude *Titan* or *Titanus*, the eldest son, and to appoint *Saturn* heir of his father's kingdom. When *Titan* saw the fixed resolution of his mother and sisters, he would not strive against the stream, but voluntarily quitted his

^f Virg. 7. *Æneid*.

^g Martian. apud Liliū Gyrāld.

ⁱ Græcè dicitur *εἰσὺν*.

^j Nonn. lib. 21. Dionys. Laër. Placid. in *Thebaid*. l. 6.

^k Centimani.

right, and transferred it upon *Saturn*, under condition, that he should not bring up any male children, that so, after *Saturn*'s death, the kingdom might return to the children of *Titan*.

P. Did *Saturn* accept that condition?

M. He not only accepted, but sincerely kept it, while he could; but at last his design was prevented: for, when his wife *Ops* perceived that her husband devoured all her male children, when she brought forth the twins, *Jupiter* and *Juno*, she sent only *Juno* to him, but sent *Jupiter* to be nursed in Mount *Ida*, by the priestesses of *Cybele*, who were called *Curetes*, or *Corybantes*. It was their custom to beat drums and cymbals, while the sacrifices were offered up, and the noise of them hindered *Saturn* from hearing the cries of *Jupiter*. By the same trick she also saved *Neptune* and *Pluto* from her devouring husband.

P. Was this artifice ever discovered to *Saturn*?

M. Yes; and he demanded the boy of *Ops*; but *Ops* wrapped up a stone in swaddling cloths, and delivered that to her husband, to be devoured instead of *Jupiter*, and *Saturn* swallowed it down in a moment.

P. What did *Titan* do, when he saw himself cheated, and the agreement broken?

M. To revenge the injury done to him, he raised forces, and brought them against *Saturn*, and, making both him and *Rhea* prisoners, he bound them, and shut them up together in ^a hell, where they lay, till *Jupiter*, a few years after, overcame the *Titans*, and set his father and mother again at liberty.

P. I suppose that *Saturn* remembered this kindness, and favoured *Jupiter* afterward?

M. On the contrary, he strove to take away his life, ^b because he heard by an oracle that he should be driven out of his kingdom by a son, as in reality

^a In Tartaro.

^b Eann. in Euemero.

he was afterward: for *Jupiter* deposed him from the throne, and expelled him from the kingdom, because he had conspired to take away his life. ^a Beside this, when he found *Saturn* almost drunk with mead, he bound him and gelt him, as *Saturn* had gelt his father *Cœlum* before with his sickle.

P. And whither did *Saturn* go after he had lost his kingdom?

M. Into *Italy*, ^b which was anciently called *Saturnia* from him. He lived there with king *Janus*; and that part of *Italy*, in which he lay hid, was afterward called *Latium*, and the people *Latini*, as ^c *Ovid* observes. King *Janus* made *Saturn* partner of his kingdom; upon which ^d *Saturn* reduced the wild people (who wandered up and down before like beasts) to civil society, and joined them to each other, as it were, in *chains of brass*, that is, by the *brass-money* which he invented; and therefore, on one side of the money was stamped a *ship*, ^e because *Saturn* came thither in a *ship*; and, on the other side, was stamped a *Janus Bifrons*. But, although the money was *brass*, ^f yet this was the golden age, in which *Saturn* lived, when (as ^g the Poets, who magnify the happiness of that age, would persuade us) the earth, without the labour of ploughing

^a Statius 8 Thebaid. Claud. 1. de Raptu Proserpinæ.

^b Virg. *Æn.* 1. Cyprian. de Idolorum Vanitate.

^c *Inde diu Genti mansit Saturnia nomen:*

Dicta fuit Latium terra, latente Deo. Fast. 1. 1.

The name *Saturnia* thence this land did bear,
And *Latium* too, because he shelter'd here.

^d Diodor. 1. 5. Biblioth.

^e *At bona posteritas puppim signavit in ære,*

Hospitis adventum testificata Dei. Ovid. Fast. 1. 3.

A ship by th' following age was stamp'd on coin,
To shew they once a God did entertain.

^f Virg. 1. Georg.

^g Vide Tibull. Hesiod. Pherecrat. Trog. ap. Justin.
1. 41. Martial. 1. 32. Epigr. 73.

and sowing brought forth its fruit, and all things were common to all; there were no differences nor contentions among any, for every thing happened according to every body's mind. ^a *Virgil* hath given an elegant description of this happy age in the 8th book of his *Æneids*. ^b *Ovid* likewise describes it; and ^c *Virgil* again in another place.

^a *Primus ab æthereo venit Saturnus Olympos,
Arma Jovis fugiens, & regnis exul adeptis.*

*Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit. Latiumque vocari*

Maluit, his quoniam latuisset tutus in oris:

*Aureaque, ut perhibent, illo sub rege fuere
Sæcula, sic placida populos in pace regebat.*

Then *Saturn* came, who fled the pow'rs of *Jove*,
Robb'd of his realms and banish'd from above:

The men dispers'd on hills to town he brought,

The laws ordain'd, and civil customs taught,

And *Latium* call'd the land, where safe he lay

From his unduteous son, and his usurping sway:

With his wild empire, Peace and Plenty came;

And hence the *Golden Times* deriv'd their name.

^b *Signabat nullo limite fossor humum.*

Amor. l. 3.

The delver made nor bound, nor balk.

^c *Nec signare quidem aut partire limite campum*

Fas erat.

Georg. l. 8.

No fences, parted fields, no marks, nor bounds

Distinguish'd acres of litigious grounds.

SECT. II. Names of SATURN.

MANY derive the name *Saturnus* (or *Saturnus*, as they anciently pronounced it) ^a from sowing, because he first taught the art of sowing and tilling the ground in Italy; and therefore he was esteemed the

^a *Saturnus dictus est à Satu, sicut à Portu Portunus, & à Neptu Neptunus. Festus, Servius in 7. Æneid. Lips. 3. saturnal.*

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God of Husbandry, and called by the *Romans* *Stercutinus* because he first fattened the earth with dung: he is therefore painted with a sickle, with which the meadows are mowed, and the corn is cut down. This sickle was thrown into *Sicily*, and there fell within a city, which was formerly called *Trepanum*, and since *Trepano* from ^a thence: though others affirm, that this city had its name ^b from that sickle which *Cerēs* had from *Vulcan*, and gave the *Titans* when she taught them to mow. But others say, the town had its name, because it was crooked and hollow, like a sickle. Indeed *Sicily* is so fruitful in corn and pasture, that the Poets justly imagined that the sickle was kept there.

2. Again, *Saturnus* is derived from that ^c fulness which is the effect of his bounty when he fills the bellies of the people with provisions; as his wife was called *Ops*, ^d because *she helps the hungry*. Others affirm, that he is called *Saturn*, ^e because he is *satisfied with the years* that he devours; for *Saturn* and *Time* are the same.

3. Lastly, others think that this name is given him, because he is ^f the *former of the mind*; because he creates sense and understanding in the minds of men, and perfects them with precepts and prudence.

^a Falx, enim Græcè dicitur Δρέπανον, Apollod. l. 4. Argon.

^b Ovid. Fastorum.

^c A Saturando, quasi saturet populos annonâ.

^d Quòd Esurientibus opem ferat.

^e Quòd ipse saturetur annis quos ipse devorat. Cicero 2. de Nat. Deorum.

^f Saturnus quasi fator *πῶς*, id eæ, qui mentem, sensumque creat. Apollophan. apud Fulgentium.

SECT. III. *The Sacrifices and Festivals.*
SATURNALIA.

MEN only were sacrificed to *Saturn*, because he was delighted, as they thought, with human blood; wherefore the gladiators were placed under his protection, and fought at his feasts. ^a The Romans esteemed him an infernal God, as *Plutarch* says, because the planet *Saturn* is malignant and hurtful; yet he is commonly reckoned a terrestrial God. Those who sacrificed to him had their heads bare, and his priests wore scarlet garments. On his altar were placed wax tapers lighted, because by *Saturn* men were reduced from the darkness of error to the light of truth.

The feasts ^b *Saturnalia*, in the Greek language Κρόνια [*Cronia*] were instituted either by *Tullus*, king of the Romans, or, if we believe *Livy*, by *Sempronius* and *Minutius*, the consuls. ^c Till the time of *Julius Caesar* they were finished in one day, on the nineteenth of *December*; but then they began to be celebrated in three days, and afterward in four or five, by the order of *Caligula*: some write, that they have lasted seven days; and from hence they called these days ^d the first, the second, and the third festivals of *Saturn*, &c. And when these days were added to the feast, the first day of celebrating it was the seventeenth of *December*.

Upon ^e these festival days, 1. The senate did not sit. 2. The schools kept holy-day. 3. Presents were sent to and fro among friends. 4. It was unlawful to proclaim war, or execute any offenders. 5. Servants

^a *Macrob.* 1. *Saturnal.* c. 10. *Tertull.* de Testimon. Anim. & de Pallio. ^b *Dion. Halicarn.* l. 2. ^c *Lips.* Sat. 1. *Dio.* l. 59 & 60. *Suet.* in *Calig.* *Cicero* ad *Attic.* 13. *Epist.* 50. ^d *Prima, secunda tertia, Saturnalia.* ^e *Martial.* 7. *Epigr.* 27. *Plin.* 8. *Ep.* 7. *Mart.* passim *Dio.* l. 58. *Athen.* 14. *Sen.* *Ep.*

were allowed to be jocose and merry toward their masters; as we learn from ^a *Ausonius*. 6. Nay, the masters waited on the servants, who sat at table, in memory of that liberty which all enjoyed in ancient times in *Saturn's* reign, when there was no servitude. 7. Contrary to the custom, ^b they washed them as soon as they arose, as if they were about sitting down to table. 8. And lastly, ^c they put on a certain festive garment, called *Synthesis*, like a cloak, of purple or scarlet colour, and this gentlemen only wore.

^a *Aurea nunc revocet Saturni Fæsta December ;
Nunc tibi cum Domino ludere, verna, licet.* Ecl. de Mæ.
December now brings *Saturn's* merry feasts,
When masters bear their sportive servants jests.

^b Tertul. apud Lips. ^c Petron. Arbitr.

SECT. IV. *The Historical Sense of the Fable* By SATURN is meant NOAH.

P. **A**Lthough it is generally said, that ^d *Saturn* was *Nimrod*, the founder of the empire of *Babylon*, yet I am more inclined to believe the opinion of ^e *Bochartus*, who maintains that *Saturn* and *Noah* were the same. These reasons, which he brings, seem persuasive.

1. In the time of *Noah* ^f the whole earth spake one language; and the ancient *Mythologists* say, that the beasts understood this language. And it is said, ^g that in *Saturn's* age there was but one language, which was common to men and brutes.

2. *Noah* is called, in the *Hebrew* language, ^h a man of the earth; that is, a husbandman, according to the usual phrase of Scripture, which calls a soldier ⁱ a man of war; a strong man, ^k a man of the arms; a mur-

^d Berofus, l. 3. ^e Bochart. in suo Phaleg. l. 1. c. 1. 3. Genesis xi. ^f Plato in Politicis. ^g Vir terræ, Genesis ix. 20. ^h Josh. v. 4. ⁱ Job, xxii. 8. ^k Vir Brachiorum.

derer, ^a a man of blood; an orator, ^b a man of words; and a shepherd, ^c a man of cattle. Now Saturn is justly called a man of the earth, because he married Tellus, whose other names were Rhea and Ops.

3. As Noah was the first planter of vineyards, so the ^d art of cultivating vines and fields is attributed to Saturn's invention.

4. As Noah was once overcome with wine, because perhaps he never experienced the strength of it before; so the Saturnalians did frequently drink excessively, because Saturn protected drunken men.

5. As Noah cursed his son Ham, because he saw his father's nakedness with delight; ^f Saturn made a law, that whosoever saw the Gods naked should be punished.

6. Plato says, ^g that Saturn and his wife Rhea, and those with them, were born of Oceanus and Thetis: and thus Noah, and all that were with him, were in a manner new born out of the waters of the deluge, by the help of the ark. And if a ship was stamped upon the ancient coins, ^h because Saturn came into Italy in a ship; surely this honour belonged rather to Noah, who in a ship preserved the race of mankind from utter destruction.

7. Did Noah foretel the coming of the flood? So did Saturn foretel ⁱ that there should be great quon-

^a 2 Sam. xvi. 17. ^b Exod. x. ^c Gen. xlv. 32. Aurel. Victor. de Origine Gentis Romanæ. ^e Macrobi. Saturnal. 1. c. 6. Lucian. in Ep. Sat. ^f Callimachus in Hymn. ^g Κρόνος κ' Ῥέα ὅσιν μετὰ τούτων, &c. id est, Saturnus & Rhea & qui cum illis fuere ex Oceano & Thetide nati perhibentur. Plato in Timæo. ^h Plutarch, in Γραμματικῇ. Κρόνος προσημαίνειν ἵσταναι πολλῆος ὀμβρῶν, &c. id est, Saturnus prænuñciat magnam imbrium vim futuram, & fabricandam esse arcam, & in ea cum volucribus, reptilibus, atque jumentis esse navigandum. ⁱ Alex. Polyhistor apud Cyril. contra Julian. l. 1.

tities of rain, and an ark built, in which men, and birds, and creeping things should all sail together.

8. *Saturn* is said to have devoured all his sons, but these three, *Jupiter*, *Neptune*, and *Pluto*. So *Noah*, the pastor and prophet, and as it were the father of all mortals, may be said to have condemned and destroyed all men, ^a because he foretold that they would be destroyed in the flood. For, in the Scripture-phrase, the prophets are said to *do the thing which they foretel shall be done hereafter*. Thus when the ^b prophet says, *when I came to destroy the city*; he means, *when I came to foretel, that the city should be destroyed*. But as *Saturn* had three sons left to him not devoured; so had *Noah* three, *Sem*, *Cham*, and *Japhet*, who were not destroyed in the flood.

Furthermore, these reasons may persuade us that *Noah's* son *Cham* is *Jupiter*: 1. His *Hebrew* name *Ham* is by many called *Cham*, from whence it is plain, the *Egyptians* had the name ἀμῶν [*Amoun*] and the *Africans*, *Ammon* or *Hammon*. 2. *Cham* was the youngest son of *Noah*, as *Jupiter* was of *Saturn*. 3. *Jupiter* is feigned to be ^c lord of the heavens; thus *Cham* had *Africa*, which country is esteemed nearer the heavens than other countries, because it has the planets vertical. 4. *Jupiter* gelded his father, which stones seem to be taken from the twenty-second verse of the ninth chapter of *Genesis*, where it is written, *and Ham saw the nakedness of his father, and told; or, and cut off*; ^d for so it might, by mistake, be read in the *Hebrew* tongue, by altering only one or two vowels.

Japhet is the same with *Neptune*; ^e for as *Neptune* had the command of the sea, so the islands and peninsulas fell chiefly to *Japhet's* lot.

^a Hebrews xi. 7. ^b Ezek. xliii. 2. ^c Callimach. Hymn. ad Jovem. Lucan. 2. 9. ^d *Et nunc avit*, vajagged, pro quo facilè legi potuit vejaggod, id est, *abscidit*; tum maxime cum vocalia puncta nulladum erant subscripta consonantibus. ^e Lactantius de falsa Religione, l. 1. c. 1.

But how shall we prove that *Sem* was *Pluto*? What carried him into hell? Not his piety and holiness, by which he excelled his brothers, and glorified his own name; but, perhaps, because he was so holy, and so great an enemy to idolatry, the idolaters hated him while he lived, and endeavoured to blacken his memory when he died, by sending him to the *Stygian* darkness, and putting into his hand the sceptre of hell.

SECT. V. *A Philosophical Sense of the Fable.* SATURN, TIME.

THE Greek ^a words signifying *Saturn* and *Time*, differ only in one letter; from whence it is plain, that, by *Saturn*, *Time* may be meant. And, on this account, ^b *Saturn* is painted devouring his children, and vomiting them up again; as indeed *Time* devours and consumes all things which it has produced, which at length revive again, and are as it were renewed.

Or else, days, months, and years are the children of *Time*, which he constantly devours and produces a-new.

Sometimes he is painted in the midst between two young boys and two girls; and *Time* is surrounded by the different seasons of the year, as parents are by their children.

Lastly, as *Saturn* has his *scythe*, so has *Time* too, with which he mows down all things; neither can the hardest adamant withstand the edge thereof.

^a Κρόνος, Saturnus, χρόνος Tempus,

^b Cicero 2. de Nat. Orph. in Hymn. ad Saturn. Eschyl. in Eumen.

CHAP. II.

SECT. I. JANUS. *His Image.*

P. **O** Strange! What is this! an image with two faces, and one head only!

M. It is so; and by those faces he sees the things placed both before and behind him. It is *Janus* the ^a *two-faced* God; holding a key in his right-hand, and a rod in his left. Beneath his feet you see twelve altars. If he could lay aside that rod and key, perhaps, according to his custom, he would express to you the number three hundred with one hand, and the number sixty-five by the other; by differently moving bending, and weaving his fingers.

P. I do not thoroughly understand your meaning.

M. You will presently clearly and perfectly understand both what I say, and what you see with your eyes. Stay a little, till I explain the four most remarkable names of this God: for, in so doing, I shall not only explain this picture, but also tell you whatever things are necessary concerning *Janus* in this place.

^a *Bifrons Deus, Ovid.*

SECT. II. *Names and Actions of JANUS.*

SOME ^a say that *Janus* was the son of *Cælus* and *Hecate*: and that his name was given him ^b from a word signifying to go or pass through. *From whence it is, that* ^c *thorough-fares are called, in the plural num-*

^a Arnob. cont. Gentes. ^b *Janus quasi Eanus ab eundo.*
^c Unde fit, ut transitiones perviæ Jani (plurali numero) foresque in liminibus profanarum ædium januæ dicerentur. Cic. 2. de Nat. 3.



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ber, Jani; and the gates before the doors of private houses, Januæ. A place at Rome was called Jani, where were three images of Janus: in this place usurers and creditors always met to pay and receive money. And this place is mentioned both by ^b Tully and ^c Horace.

As he is painted with two faces, so he is called by Virgil ^a Bifrons, and by Ovid ^e Biceps, because, so great was his prudence, that he saw both the things past, and those which were future. Or, else, because by Janus the world was thought to be meant, viewing with its two faces the principal quarters of it, the east and west. He is also described ^f with four faces, from the four quarters of the world; because he governs them by his counsel and authority. Or because, as he is lord of the day, with his two faces, he observes both the morning and the evening; as ^g Horace says.

When Romulus, king of the Romans, made a league with Tatius, king of the Sabines, they set up an image of Janus Bifrons, intended thereby, to represent ^h both nations, between which the peace was concluded:

^a Acron. in Horat. l. 2. Sat. 8. ^b Viri optimi ad medium Janum sedentes. Cicero de Offic. 2. Dempster. in Paralip. ^c Imus & summus Janus. Horat. l. ep. 1. ^d Virg. 12. Æneid.

^e *Jane Biceps anni tacitè labentis imago,*

Solus de superis, qui tua terga vides.

Thou, double pate, the sliding year dost shew,

The only God that thine own back canst view.

^f Quadrifrons.

^g *Matutine pater, seu Jane, libentior audis,*

Unde homines operum primos vitæque labores

Instituunt——

Old Janus, if you please, grave two-fac'd father,

Or else bright God o'the morning, chuse you whether,

Who dar'st the lives and toils of mortal men.

^h Effecerunt simulacrum Jane Bifronti quasi ad imaginem duorum populorum. Servius in 12. Æneid.

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Numa afterward built a temple, which had double doors, and dedicated it to that same *Janus*. When *Falisci*, a city of *Hetruria*, was taken, ^a there was an image of *Janus* found with four faces; whereupon the temple of *Janus* had four gates. But of that temple we shall speak by and by.

He was called *turnkey*, or *club-bearer* [*Claviger*] from the rod and key in his hands. He held the rod, because he was the ^b guardian of the ways; and the key, for these reasons:

1. He was the inventor of locks, doors, and gates, which are called *Januæ*, after his name; and himself is called ^c *Janitor*, because doors were under his protection.

2. He is the *Janitor* of the year, and of all the months, the first of which takes the name of *January* from him. To *Juno* belong the calends of the months, and she committed them to his care, wherefore he is called by some *Junonius*, and ^d *Martial* takes notice, that the government of the year was committed to him; for which reason, ^e twelve altars were dedicated to him, according to the number of the months; as there were also twelve small chapels in his temple. ^f The consuls were, among the Romans, inaugurated in the temple of *Janus*, who were from thence said ^g to open the year. Upon the calends of *January* (and as *Macrobius* says on the calends of *March*) a new

^a Captis Faliscis inventum est simulacrum Jani Quadrifrontis, Servius in 7. *Æneid*. ^b Rector viarum. Lili Gyr. ^c Græce Θυραῖος.

^d Annorum, nitidique sator pulcherrime mundi.

Gay founder of the world, and of our years.

Mart. l. 10. Epigr. 28.

^e Var. lib. Human. Sidon. Apollin. Carm. 7. 1. Sat. c. 12. ^f Sidon. ibid. ^g Aperire annum. Vide Lexicogr.

laurel was hung upon the statue of *Janus*, and the old laurel taken away; of which custom ^a *Ovid* makes mention.

P. Was this done, because he was the inventor of laurel garlands.

M. Pliny thought not, but believed this custom was occasioned, because *Janus* rules over the year; ^b *The statue*, says he, of *Janus*, which was dedicated by *Numa*, had its fingers so composed, as to signify the number of three-hundred sixty-five days; to shew that *Janus* was a god, by his knowledge in the year, and time and ages. ^c He had not these figures described on his hand, but had a peculiar way of numbering them, by bending, stretching, or mixing his fingers; of which numeration many are the opinions of authors.

3. He holds a key in his hand, because he is, as it were, the ^d door through which the prayers of mankind have access to the Gods. For, in all the sacrifices, prayers were first offered up to *Janus*. And *Janus* himself gives the same reason, ^e as we find in *Ovid*,

^a *Laurea Flaminibus, quæ toto perstitit anno,
Tollitur, & frondes sunt in honore novæ.* Fast. l. 3.

The laurel, that the former year did grace,
T' a fresh and verdant garland yields his place.

^b *Quod Janus Geminus à Numá rege dicatus digitis ita figuratis ut trecentorum quinquaginta quinque (sexaginta quinque alii legunt) dierum notâ, per significationem anni, temporis, & ævi, se Deum indicaret. Plinius. Vide etiam Athen. l. 34. c. 7. & Lil. Gyr.*

^c *Tiraq. Lil. Gyr. Apuleii 2. Apol. &c.*

^d *Arnob. contra Gentes.*

^e — *Cur quemvis aliorum numina placem,
Janæ, tibi primum thura merumque fero?*

*Ut possis adjium per me, qui limina servo,
Ad quoscunque voles, inquit, habere deos.*

Fast. l. 1.

Why is't that, tho' I other Gods adore,
I first must *Janus*' deity implore?

Because I hold the door, by which access
Is had to any God you would address.

why, before men sacrificed to any of the other Gods, they first offered sacrifice to him. But *Festus* gives another reason why prayers and sacrifices were, in the first place, offered to *Janus*; to wit, *because men thought* that all things took their being from *Janus*, therefore they first made their supplications to him as to a common father. For though the name ^a *Father* is given to all the Gods, yet *Janus* was particularly called by this name. He first built temples and altars, ^b and instituted religious rites, and ^c *for that reason, among others, in all sacrifices they begin their rites by offering bread, corn, and wine to Janus, before any thing is offered to any other deity.* Frankincense was never offered to him, though *Ovid* mentions it, which therefore he infers either by poetical license, or only in respect to the sacrifices which were in use in his time. For as ^d *Pliny* writes, *they did not sacrifice with frankincense in the times of the Trojans.* Neither does *Homer* in the least mention frankincense in any place, where he speaks concerning sacrifices; which so exact an author would never have omitted, if it had been in use. Neither do I find a *Greek* word that properly signifies *thus*: for *θυον* [*thuon*] or *θυιον* [*thuion*] signifies not only *thus*, but any odoriferous smell. He was also called *Patulcius* and *Clusius*, or *Patulacius* and *Clusius*; from ^e *opening and shutting*; for in the time of war *Janus'* temple was open, but

^a Quòd fuerit omnium primus à quo rerum omnium factum putabant initium: Ideo ei supplicabant velut parenti. *Festus*, l. 3. in verbo *Chans*.

^b Virg. *Æneid*. 8. *Juvenal*. Sat. 6. *Servius* in 2. *Georg*.

^c Propterea in omni sacrificio perpetua ei præfatio præmittitur, scilicet illi & vinum prælibatur, *Fab. Pict.* l. 1. de Ant. Lat.

^d *Iliacis Temporibus Thure non supplicatum*, *Plin.* l. 13. c. 1. Vide *Dempst.* in *Paralip.*

^e à patendo vel patefaciendo & claudendo. *Servius* in 1. *Æneid*. *Claud.* de *Hon.* 6. *Conf.*

shut in the time of peace. This temple was founded by *Romulus* and *Tatius*, and, as I said before, *Numa* ordained that it should be opened when the *Romans* waged war, but shut when they enjoyed peace. It is open in time of war, because a spring of hot water arose out of the place where this temple stands, when *Romulus* fought with the *Sabines*, and forced the enemy to march away; therefore in war they opened that temple, hoping for the same or the like assistance: or, it may be rather, ^a because they that go to war, ought to think of peace, and wish for a quick return into their native country.

Ovid mentions both these latter names of *Janus* in ^a ^b distich; and *Virgil* describes ^c the manner and occasion of opening his temple, and also the

^a Serv. in 7. *Æneid*.

^b *Nomina ridebis, modo namque Patulcius idem,
Et modo sacrificio Clusius ore vocor.*

The priest this moment me *Patulcius* calls, and then
Next moment me he *Clusius* names again.

^c *Sunt geminæ belli portæ (sic nomine dicunt)*

Religione sacræ & sævi formidine Martis.

Centum ærei claudunt vinctæ æternaque ferri

Robora; nec custos absistit limine Janus.

Has ubi certa sedet patribus sententia pugnx,

Ipse Quirinali trabea cinctuque Gabino

Insignis, referat stridentia limina Consul.

Two gates of steel (the name of *Mars* they bear)

And still are worshipp'd with religious fear,

Before his temple stand; the dire abode

And the fear'd issues of the furious God,

Are fenc'd with brazen bolts; without the gates

The weary guardian *Janus* doubly waits.

Then when the sacred senate votes the wars,

The *Roman* consul their decree declares,

And in his robes the sounding gates unbars.

}

Æneid. 7.

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^a consequences of shutting it again. It is remarkable, that within the space of seven hundred years, this temple of *Janus* was shut only ^b thrice; once by *Numa*; the second time by the consuls *Marcus Atilius* and *Titus Manlius*, after the *Carthaginian* war; and lastly, by *Augustus*, after the victory at *Actium*.

^a *Aspera tum positis mitescent sæcula bellis:
 Cana fides, & Vesta, Remo cum fratre Quirinus
 Jura dabunt: diræ ferro & compagibus arctis
 Claudentur belli portæ, Furor impius intus,
 Sæva sedens super arma, & centum vinctus abenis
 Post tergum nodis, fremit horridus ore cruento.
 Then dire debate, and impious war shall cease,
 And the stern age be soften'd into peace:
 Then banish'd faith shall once again return,
 And vestal fires in hollow temples burn:
 And Remus with Quirinus shall sustain
 The righteous laws, and fraud and force restrain.
 Janus himself before his fane shall wait,
 And keep the dreadful issues of his gate
 With bolts and iron bars. Within remains
 Imprison'd fury, bound in brazen chains;
 High on a trophy rais'd of useless arms
 He sits, and threats the world with vain alarms.*
^b Liv. l. 2. Oros. l. 5. cap. 12. Dio. l. 51.

SECT. III. *An Explanation of the Fable.* *JANUS, the Emblem of PRUDENCE.*

IN this story of ^c *Janus* (whom some call *Noah*, some *Ogyges*, some a priest, a philosopher, and a divine, and some an ancient king of *Italy*, who was the founder of the town *Janiculum*) we may behold the representation of a very prudent person; whose wisdom consists ^d in the remembrance of things past, and in the foresight of things to come. The prudent man

^c Munst. 2. Cosm. 9. Fab. Pict. ^d In præteritorum Memoria & Providentia futurorum. Tul. de Senectute.
 ought

ought therefore to have, as it were, two faces; that according to his natural sagacity of mind and ripeness of judgment, observing both things past and future, he may be able to discern the causes and beginnings, the progress, and, as it were, the fore-running accidents of all things; that he may be able to draw likenesses, to make comparisons, to observe consequences, and perceive futurities; and, by a *wise connection* of causes and events, be able to join things present with things to come, and things future with things past.

The prudent person has the key of all things: nothing is so obscure, that his understanding cannot comprehend; nothing is so secret and private, that his consideration and care cannot detect and lay open; nothing so hard and intricate, that his quickness and dexterity cannot explain and unfold. With this key he examines all the ways of business, and finds which are the most proper; he sees the disposition of times, and the exigencies of affairs; he removes the difficulties and bars that lay in his way; he publishes as much as is useful, and conceals closely whatsoever will be hurtful to him. With this key he lays open for himself a passage into the friendship of others, he insinuates himself into the inward recesses of their breasts; he learns their most secret counsels, their most reserved thoughts; he resolves mysteries and penetrates things unknown, and seeks and finds, and views objects the most remote from the common sense of the world.

Janus first instituted altars, temples and sacrifices. Thus it is a sign of the highest prudence and understanding to pay due homage to the Almighty, to reverence his power, to propagate his worship, and magnify his glory. And as men offered first to *Janus* in all sacrifices, because of his exemplary holiness and piety; so how much the more worship men pay to God, so much the more honour shall they receive both from God and men, as the precepts and examples in the Holy Scripture do abundantly testify.

CHAP. II.

SECT. I. VULCAN.

P. **O** Heavens! I think I see a *blacksmith* among the Gods.

M. Very true: he is both a *smith* and a God, by name *Vulcan*. He has a shop in the island *Lemnos*, where he exercises his trade, and where, though he is a God himself, he made *Jupiter's* thunder, and the arms of the other Gods.

P. If he was a God, what misfortune drove him to the forge, and tied him to such a nasty employment?

M. His deformity, I believe. ^a He was born of *Jupiter* and *Juno*; some say of *Juno* only; and being contemptible for his deformity, he was cast down from heaven into the island *Lemnos*, whence he is called *Lemnius*; he broke his leg with the fall, and if the *Lemnians* had not caught him when he fell, he had certainly broke his neck; he has ever since been lame. In requital of their kindness, he fixed his seat among them, and set up the *craft of a smith*; teaching them the manifold uses of fire and iron; and, from *softening* and *polishing iron*, ^b he received the name *Mulciber*, or *Mulcifer*.

This nasty deformed *smith*, which you will wonder to hear, obtained in marriage the most beautiful Goddess *Venus*; and not long after, when he caught her and *Mars* committing adultery, he linked them together with chains, and exposed them to the laughter of all the Gods. He desired mightily to marry *Minerva*, and *Jupiter* consented, yielding up the virgin

^a Phurnut. de Nat. Deor. Hesiod. Lucian. de Sacrific. Virg. *Æneid*. 6. ^b à mulcendo ferro, Vide Lucan. l. 1.



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to the will of this nasty wretch. But she resisted his attempts, and in the struggle his nature fell from him upon the earth, and produced the monster *Erichthonius*, *Erichtheus*, or *Erichthonicus*, who was a boy with dragon's feet; to hide the monstrous deformity of which, he first invented chariots. *Jupiter* (as I said) consented that *Vulcan* should marry *Minerva*, if he could overcome her modesty. For, when *Vulcan* made arms for the Gods, *Jupiter* gave him leave to choose out of the Goddesses a wife, and he chose *Minerva*: but he admonished *Minerva*, at the same time, to refuse him, and preserve her virginity, as she did admirably well.

At *Rome* were celebrated the *Vulcani*; ^a feasts in honour of *Vulcan*; at which they drew animals into the fire to be burnt to death. The *Athenians* instituted other feasts to his honour called *Chalcea*. A temple beside was dedicated to him upon the mountain ^b *Ætna*, from which he is sometimes named *Ætneus*. This temple was guarded by dogs, ^c whose sense of smelling was so exquisite, that they could discern, whether the persons that came thither were chaste and religious, or whether they were wicked: they used to meet, and flatter, and follow the good, esteeming them the acquaintance and friends of *Vulcan* their master; but they barked and flew at the bad, and never left off tearing them, until they had driven them away.

P. I have heard, unless I am mistaken, that this *Vulcan*, by *Jupiter*'s command, made a living woman. Is it true?

M. It is a comical thing to expect truth in fables. It is indeed feigned, that the first woman was fashioned by the hammer of *Vulcan*, and that every God

^a Ita dictus ἀπὸ τῆς ἐρίδος καὶ χθονός, ex contentione & terra. Vide Virg. 3. Georg.

^b Var. ap. Lil.

^c Pollux, l. 7. apud Lil. Gyr.

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gave her some present, whence she was called *Pandora*. *Pallas* gave her wisdom, *Apollo* the art of music, *Mercury* the art of eloquence, *Venus* gave her beauty, and the rest of the Gods gave her other accomplishments. ^a They say also, that when *Prometheus* stole fire from heaven, to animate the man which he had made, *Jupiter* was incensed, and sent *Pandora* to *Prometheus* with a sealed box, but *Prometheus* would not receive it. He sent her with the same box again to the wife of *Epimetheus*, the brother of *Prometheus*; and she, out of a curiosity natural to her sex, opened it, which as soon as she had done, all sorts of diseases and evils, with which it was filled, flew among mankind, and have infested them ever since. And nothing was left in the bottom of the box, but *Hope*.

^a Pausani. in Att.

SECT. II. The CYCLOPS, Servants to VULCAN.

P. WHAT black, nasty, one-eyed fellows are those?

M. They are *Vulcan's* servants, and work with him in his shop. They were called ^b *Cyclops*, because they had but one eye, which was in the middle of their foreheads, of a circular figure: *Neptune* and *Amphitrite* were their parents. The ^c names of three of them were *Brontes*, *Steropes*, and *Pyracmon*; beside

^b *Ἀκύκλῳ* circulus, & ὤψ oculus.

^c *Ferrum exercebant vasto Cyclopes in antro.*

Brontesque, Steropesque, & nudus membra Pyracmon.

On their eternal anvils here he found

The brethren beating, and the blows go round. *Virg.*

which,

which, there were many more whose names are not mentioned, who all exercised ^a the art of smithery under *Vulcan*, as we are taught by *Virgil*.

^a — *Alii ventosis follibus auras*

Accipiunt redduntque : alii stridentia tingunt

Æra lacu : gemit impositis incudibus antrum.

Illi inter sese multa vi brachia tollunt

In numerum, versantque tenaci forcipe ferrum.

One stirs the fire, one the bellows blows.

The hissing steel is in the smithy drown'd ;

The grot with beaten anvils groans around :

By turns their arms advance, in equal time ;

By turns their hands descend, and hammers chime ;

They turn the glowing mass with crooked tongs ;

The fiery work proceeds with rustic songs.

SECT. III. CACUS and CÆCULUS, Sons of VULCAN ; and POLYPHEMUS.

CACUS was the vilest of rogues ; his name was given him ^b from his wickedness. He tormented all *Latium* with his fires and robberies ; living like a beast in a dismal cave. He stole *Hercules'* oxen, and dragged them backward by their tails into his cave, that so the track of their feet might not discover this repository of his thefts. But *Hercules*, passing by, heard the lowing of the oxen in the cave, broke open the doors, and seizing the villain, ^c put

^b Ἀπὸ τοῦ κακῆ, à malo.

^c — *Cacum in tenebris incendia vana vomentem*

Corripit, in nodum complexus ; Et anget in hærens

Elisos oculos, Et siccum sanguine guttur. Virg. Æn. 8.

The monster spewing fruitless flames he found ;

He squeez'd his throat, he wreath'd his neck around, }

And in a knot his crippled members bound :

Then from the sockets tore his burning eyes ;

Roll'd on a heap the breathless robber lies.

him

him to death. ^a His cave was so dark that it admitted not the least ray of light: the floor of it was red with the blood perpetually shed upon it, and the heads and limbs of the men he had murdered were fastened to the posts of the doors.

Cæculus also lived by plunder and robbery. He was so called from the smallness of his eyes: it is thought the noble family of the *Cæcilli* at *Rome* derived their original from him. While his mother sat by the fire, a spark flew into her lap; hereupon she grew big with child, and, within the usual time, she brought forth this son; who was afterward the founder of the city *Prænestæ*. ^b Others say, that the shepherds found *Cæculus* unhurt in the midst of the fire, as soon as he was born; from whence he was thought to be the son of *Vulcan*.

To these servants and sons of *Vulcan*, add the shepherd *Polyphemus*, a monster not unlike them, born of *Neptune*. For, he had but one eye in his forehead, like the *Cyclops*; and he procured his living by murders and robberies, like *Cacus* and *Cæculus*.

^a *Hic spelunca fuit vasto submota recessu
Semihominis Caci; facies quam dira tegebat
Solis inaccessam radiis; semperque recenti
Cæde tepebat humus; foribus affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes magna se mole firebat.*

'Twas once a robber's den, inclos'd around
With living stone, and deep beneath the ground.
The monster *Cacus*, more than half a beast,
This hold, impervious to the sun posses'd;
The pavements ever foul with human gore;
Heads, and their mangled members, hung the door.
Venus this plague begot; and, like his fire,
Black clouds he belch'd, and flames of livid fire.

^b *Virgil. Æneid. 7.*

This monster drew two of *Ulysses'* companions into his den, in *Sicily*; and devoured them. He thought too, that the rest of *Ulysses'* servants could not escape

Visceribus miserorum, & sanguine vescitur atro.
Vidi egomet, duo de numero cum corpora nostro
Prensa manu magna, medio resupinus in antro,
Frangeret ad saxum: sanieque aspersa natarent
Limina: vidi, atro cum membra fluentia tabo
Manderet & tepidi tremere sub dentibus artus.
Haud impune quidem nec talia passus Ulysses,
Oblitusque sui est Ithacus discrimine tanto.
Nam simul expletus dapibus, vinoque sepultus
Cervicem inflexam posuit, jacuitque per antrum
Immensum, saniem eructans, ac frustra cruento
Per somnum commixta mero: nos magna precati
Numina, fertitque vices, una undique circum
Fundimur, & telo lumen terebramus acuto
Ingens: quod torvâ solùm sub fronte latebat,
Argelici clypei aut Phœbææ lampadis instar. Virg. *Æn. 3.*
 The joints of slaughter'd wretches are his food,
 And for his wine he quaffs the steaming blood:
 These eyes beheld, when with his spacious hand
 He seiz'd two captives of our *Grecian* band;
 Stretch'd on his back, he dash'd against the stones
 Their broken bodies and their crackling bones.
 With spouting blood the purple pavement swims,
 While the dire glutton grinds the trembling limbs.
 Not unreveng'd *Ulysses* bore their fate,
 Nor thoughtless of his own unhappy state:
 For, gorg'd with flesh, and drunk with human wine,
 While fast asleep the giant lay supine;
 Snoring aloud, and belching from his maw
 His undigested foam and morsels raw;
 We pray, we cast the lots; and then surround
 The monstrous body, stretch'd along the ground:
 Each, as he could approach him, lends a hand
 To bore his eye-ball with a flaming brand:
 Beneath his frowning forehead lay his eye,
 For only one did this vast frame supply;
 But that a globe so large, his front it fill'd,
 Like the sun's disk, or like the *Grecian* shield.

his

his jaws. But *Ulysses* made him drunk with wine, and then with a firebrand quite put out his sight, and escaped.

SECT. IV. *The Signification of the Fable.*
VULCAN, a Symbol of Two Sorts of Fire.

THAT by *Vulcan* is understood fire, the name itself discovers, if we believe ^a *Varro*, who says that the word *Vulcanus* is derived from the force and violence of fire: and therefore he is painted with a blue hat, ^b which is a symbol of the *celestial* or *elementary* fire, which is by nature clear and unmixed; whereas the *common* fire, that is used on earth, is weak, and wants continual fire to support it, and therefore *Vulcan* is said to be lame. ^c He is said to have been cast down from heaven, because the *lightning* comes from the clouds; and to have fallen into *Lemnos*, because lightning often falls into that island.

But let us a little consider the flames of love; for *Vulcan* married *Venus*. If you admire, therefore, so fair, so delicate, so beautiful a *Goddeß* should be a wife to so deformed and black a *God*, you must suppose that *Vulcan* is the fire, and *Venus* the flame: and is not the union between fire and flame very proper? But this fire is kindled in hell, and blowed by the *Cyclops*: and those who are addicted to venery, are set on fire with these flames; for when a flame, kindled by the eyes of a beauteous woman, sets the breast on fire, how violent is the combustion, how great the havock, how certain the destruction? Hence comes the lover's anguish: deadness and faintness over-

^a *Vulcanus quasi Volicanus, quòd ignis per aerem volitet; vel à vi ac violentia ignis. Var. ap. Lil. Gyr.* ^b *Serv.* 8. *Æneid.* *Euseb. de Præp. Evang.* ^c *Servius, ibid.*

spread his face, his eyes are dull and heavy, his cheeks meagre and wan, his countenance puts on the paleness of ashes, which are fatal arguments of a spreading fire within, that consumes and preys upon the interior parts. But when impudence has blown the coals, so that modesty can put no further stop to the rage and violence of this flame; when this hellish offspring breaks forth, and by degrees gathers strength; how does it spread, rage, and increase? With what fury and violence does it bear down and destroy every thing? By this flame *Semele* was consumed; *Hercules'* strength was an easy prey to it; and hereby the strongest towers and stateliest palaces of *Troy* were consumed and reduced to ashes.

Have you given yourself up to *Venus*? She will make you a *Vulcan*: she will make you filthy, nasty, and black as hell: she will darken your understanding, though you are in the midst of fire: for the fire of *Venus* gives no light, but brings the greatest darkness; it freezes and stupifies the soul, while the body is thawed and melted into pleasures. How sad is the fate of an effeminate man? His toil and labour is like the work of *Vulcan*; for he who desperately loves a woman, takes a burning iron into his breast; his house is a forge, he labours and toils to soften her temper more than *Vulcan* sweats to fashion the hardest steel; he neglects the care of himself to make her fine and handsome. Again, how many estates are melted in lust's furnace? How many possessions reduced to ashes, till nothing but dross is left, and the nobility and honour of their families disappear and vanish in smoke?

No fuel can satisfy this fire; the heat of it never decreaseth, it never cools; for *Venus* blows it with sighs, kindles it with tears, and foment it with proud disdain and coldness. Her kindness is cruelty, her pride is insnaring. What wonder is it then, that so many *Vulgans*, not only in *Lemnos*, but every-where, make

make thunder at this forge, which will fall on their own heads; by which they are cast headlong from heaven to earth, that is, from the highest degree of happiness to the lowest vale of misery: from which fall comes lameness never to be cured. These are the effects of the love of *Venus*. If you will believe me, ^a I believe the Poet, who, in a witty epigram, says the same thing:

^a Ὡς ἔχεις τὸν Ἑρῆα, γυναῖκα δὲ τὴν Ἀφροδίτην,
 Οὐκ ἄδικως χαλκεῖ τὸν πόδα χαλὸν ἔχεις.
Cupid is Vulcan's son, Venus his wife,
No wonder then he goes lame all his life.

CHAP. IV.

ÆOLUS.

LET us now *blow out the fire with the wind*, and bring up *Æolus* after *Vulcan*: for he who stands next him is ^b *Æolus the God of Winds*, begotten by *Jupiter*, of *Acesta* or *Segesta*, the daughter of *Hippota*: from whence he is named *Hippotades*. He dwelt in one of those seven islands, which, from him, are called *Æoliæ*, and sometimes *Vulcaniæ*. He ^c was a skillful astronomer, and an excellent natural philosopher: he understood more particularly the nature of the winds: and because, from the clouds of smoke of the *Æolian islands*, he foretold winds and tempests a great while before they arose, it was generally believed that they were under his power, and that he could raise the winds, or still them, as he pleased.

^b Ovid. *Metam.* 11. ^c *Palæphat. de incredibil.* Var. Strab. ap. Serv.



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And from hence he was stiled Emperor and King of the Winds, the children of *Astræus* and *Aurora*.
Virgil describes *Juno* coming to him, at his palace, of which he gives a description in beautiful verse.

*a Nimborum in patriam, loca fata furentibus Austris,
 Æliam venit: hic vasto rex Æolus antro
 Luctantus ventos, tempestatesque sonoras
 Imperio premit, ac vinclis & carcere frænat.
 Illi indignantes, magno cum murmure, montis
 Circum claustra fremunt: celsa sedet Æolus arce,
 Sceptra tenens, mollitque animos & temperat iras.
 Ni faciat maria, ac terras, cælumque profundum
 Quippe ferant rapidi secum, verrantque per auras.
 Sed pater omnipotens speluncis abdidit atris,
 Hoc metuens, molemque, & montes insuper altos
 Imposuit, Regemque dedit, qui sædere certo
 Et premere, & laxas sciret dare iussus habenas.
 Thus rag'd the Goddess, and, with fury fraught,
 The restless regions of the storms she sought:
 Where in a spacious cave of living stone,
 The tyrant *Æolus*, from his airy throne,
 With pow'r imperial curbs the struggling winds,
 And sounding tempests in dark prisons binds.
 This way and that, th' impatient captives tend,
 And pressing for release, the mountains rend.
 High in his hall th' undaunted monarch stands,
 And shakes his sceptre, and their rage commands;
 Which did he not, their unresisted sway
 Would sweep the world before them in their way:
 Earth, air, and seas, thro' empty space would roll,
 And heav'n would fly before the driving soul.
 In fear of this the Father of the Gods
 Confin'd their fury to these dark abodes,
 And lock'd them safe, oppress'd with mountain-loads;
 Impos'd a king with arbitrary sway,
 To loose their fetters, or their force allay.*

CHAP. V.

MOMUS.

P. **W**HO is this *man*, and what is his name?

M. Do you expect a man among the Gods? The name of this God is *Momus*, ^a which word in the *Greek* tongue signifies a *jester*, a *mock*, a *mimick*; for that is his business. He follows no employment, but lives an idle life; yet nicely observes the actions and sayings of the other Gods, and when he finds them doing amiss, or neglecting their duty, he censures, mocks, and derides them with the greatest liberty.

Neptune, *Vulcan*, and *Minerva*, may witness the truth of this. They all contended which of them was the most skilful artificer; whereupon *Neptune* made a bull, *Minerva* a house, and *Vulcan* a man; they made *Momus* judge between them; but he chose them all three. He accused *Neptune* of imprudence, because he placed not the bull's horns in his forehead before his eyes; for then the bull might give a strong and a surer blow. He blamed *Minerva*, because her house was immoveable, so that it could not be carried away, if by chance it was placed among ill neighbours. But he said, that *Vulcan* was the most imprudent of them all, because he did not make a window in the man's breast, that he might see what his thoughts were, whether he designed some trick, or whether he intended what he spoke.

P. Who were the parents of *Momus*?

M. ^b *Nox* and *Somnus* begat him. And, indeed, it is a sign of a dull, drowsy, sottish disposition, when we see a man censuring and disliking the actions of

^a *Mῶμος* irrisorem significat. ^b *Hesiod. in Theogon.*

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Other men, when nothing but God is wholly perfect, something is wanting to every thing, so that every thing is defective, and liable to censure.

CHAP. VI.

SECT. I. *The Terrestrial Goddesses, VESTA.*

SHE ^a, whom you see sitting and holding a drum, is the wife of *Cælum*, and the mother of *Saturn*. She is the eldest of the Goddesses.

P. If she is the wife of *Cælum*, why is she placed among these *Terrestrial Goddesses*, and not among the *Cæstial* rather?

M. Because this Goddess ^b *Vesta* is the same with *Terra*, and has her name from ^c clothing, because *plants and fruits are the clothing of the earth*. Or, according to *Ovid*, the earth is called *Vesta* from its stability, because it supports itself. She sits, ^e because the earth is immoveable, and is placed in the centre of the world. *Vesta* has a drum, because the earth contains the boisterous winds in its bosom. And *dis* flowers weave themselves into a crown, with which her head is crowned. Several kinds of animals creep about and fawn upon her. Because the earth is round, *Vesta's* temple at *Rome* was also round, and some say that the image of *Vesta* was orbicular in

Virg. 9. *Æneid*.

Plur. l. 1. Prim. frig.

Quodd plantis frugibusque terra vestiatur.

Stat vi terra sua, Vislando *Vesta* vocatur. Fast. l. 6.

By its own strength supported *Terra* stands:

Hence it is *Vesta* nam'd.

Var. ap. Aug. 7. de Civ. Cicero de Somno Hecat.

Æl. general. Phurnutius.

some

some places, but ^a *Ovid* says her image was rude and shapeless. And from hence round tables are anciently called ^b *Vesta*, because, like the earth, they supply the necessities of life for us. ^c It is no wonder that the first oblations in all sacrifices were offered to her, since whatsoever is sacrificed springs from the earth. And the ^d *Greeks* both began and concluded their sacrifices with *Vesta*; because they esteemed her the mother of all the Gods.

P. I wish that you would resolve one doubt, which I still have concerning this Goddess. How can *Vesta* be the same with *Terra*, when nothing is more frequent among mythologists than to signify fire by *Vesta*?

M. I perceive I do not deal with a novice: I will satisfy your doubts. There were two *Vestas*, the elder and the younger. The first, of whom I have been speaking, was the wife of *Cælum*, and the mother of *Saturn*. The second was the daughter of *Saturn* by his wife *Rhea*. And as the first is the same with *Terra*, as I have already said, so the other is the same with *Ignis*: and ^e her power was exercised about altars and houses. The word *Vesta* is often put for fire itself, for it is derived from a ^f *Greek* word which signifies chimney, a house, or household-goods. ^g She is esteemed the president and guardian of houses, and one of the household deities, not without reason; since she invented the art of building of houses: and therefore an image of *Vesta*, to which they sacrificed every day, was placed before the doors of the houses at Rome.

^a *Effigiem nullam Vesta nec ignis habet.*

Fast. l. 1.

No image *Vesta*'s shape can e'er express,
Or fire's ———

^b *Plutarch. in Sympos.*

^c *Hom. in Hymn.*

^d *Ap. Lil. Gyr. 1. Strabo.*

^e *Hujus vis omnis ad aras & focos pertinet, Cic. de Nat. Deor. lib. 2.* ^f *Ducitur. à Græco nomine ἑστία quod focum penatem, domum significat.* ^g *Hom. in Hymn. Virg. Æn. & Georg. 1. Euphrasius in And. Terent. Act. 4. Sc. 3.*

and the places where these statues were set up were called *Vestibula* from *Vesta*.

This Goddess was a *virgin*,^a and so great an admirer of virginity, that, when *Jupiter* her brother gave her liberty of asking what she would, she asked, that *she might always be a virgin, and have the first oblations in all sacrifices*. Wherein she not only obtained her desire, but received this farther honour^b among the *Romans*, that *perpetual fire* was kept in her temple, among the sacred *pledges of the empire*; not upon an altar, or in the chimnies, but in earthen vessels, hanging in the air, which the *vestal virgins* tended with so much care, that if by chance this fire was extinguished, all public and private business was interrupted, and a *vocation* proclaimed, till they had expiated the unhappy prodigy with incredible pains: ^c and if it appears that the *virgins* were the occasion of its going out by carelessness, they were severely punished, and sometimes with rods. Upon the *kalends of March*, every year, though it was not extinguished, they used to renew it, with no other fire than that which was produced by the *rays of the sun*.

Ovid mentions both the elder and the younger *Vesta*, in the sixth book of his *Fasti*.

Arist. 5. 1. 2. Aristoph. in Vespis. ^b Val. Max. 1. c. 4.

5. dec. 1. Val. Max. 1. 4. c. 4. Pap. Stat. 1. 4. Syl. 3.

Idem. c. 1. Ovid. Fast. 3.

Vesta eadem est, & Terra; subest vigil ignis utrique,
significant sedem Terra Focusque suam.

Vesta and earth are one, one fire they share,

Which does the centre of them both declare.

ACT II. *An Explanation of the Fable.*
The YOUNGER VESTA the Vital Heat in the Body.

FROM hence we may conjecture, that when the Poets say, that *Vesta* is the same with fire, the scorching, blazing fire of *Vulcan's* forge is

not understood; nor yet the impure and dangerous flames of *Venus*, of which we spoke above; but a pure, unmixed *benign* flame; so necessary for us, that *human life* cannot possibly subsist without it; whose heat, being diffused through all the parts of the body, quickens, cherishes, refreshens, and nourishes us: a flame really *sacred, heavenly, and divine*; repaired daily by the food which we eat; on which the safety and welfare of our bodies depend. This flame moves and actuates the whole body; and cannot be extinguished but when life itself is extinguished together with it: and then comes a lasting *vacation*, and a certain end is put to all our business in this world. But if by our own faults it is extinguished, we are guilty of our own death, and deserve that our memories should rot with our bodies in the grave, and that our names should be entombed with our carcases; which would be an affliction no less severe, than was the punishment of the guilty *vestal virgins*, who were buried alive.

C H A P. VII.

SECT. I. CYBELE. *Her Image.*

P. STRANGE! Here is a Goddess whose ^a head is crowned with towers; what means this? Is she the Goddess of Cities and Garrisons?

M. She is the Goddess not of Cities only, but of all Things which the Earth sustains. ^b She is the *Earth itself*. On the earth are built many towers and castles, so on her head is placed a crown of towers. In her hand she carries a key, which, perhaps, you did not observe, ^c because in the winter the earth locks those

^a Luc. l. 2. de Regn.^b Servius 3. & 10. *Æneid*.^c *Idid.* l. 8.





treasures up, which she brings forth, and dispenses with so much plenty in the summer. She rides in a chariot, because the earth hangs suspended in the air, balanced and poised by its own weight. But that chariot is supported by wheels, because the earth is a *volatile body*, and turns round; ^a and it is drawn by lions, because nothing is so fierce, so savage, or so ungovernable, but a motherly piety and tenderness is able to tame it, and make it submit to the yoke. I need not explain why her ^b garments are painted with diverse colours, and figured with the images of several creatures, since every body sees that such a dress is suitable to the earth.

^a Ovid. Fast. l. 4.

^b Martian. Lil. Gyrald.

SECT. III. *Names of CYBELE.*

IS then this Goddess called *Terra*?

M. No, ^c she is called *Cybele*, and *Ops*, and *Rhea*, and *Dyndymena*, and *Belesynthia*, and *Bona Dea* (the good Goddess) and *Idea*, and *Pegymuntia*, and *Magna Deorum Mater* (the great Mother of the Gods) and sometimes also *Vesta*. All these names, for different reasons, were given to the same Goddess, who was the daughter of *Coelum*, and of the elder *Vesta*, and *Jupiter's* wife.

She is called *Cybele*, ^d from the mountain *Cybelus* in *Phrygia*, where her sacrifices were instituted first. Or this name was given her from the behaviour of her priests, who used ^e to dance upon their heads, and toss out their hair like madmen, foretelling things to come, and making a horrible noise. They were

^c Propertius, l. 3. Eleg. 16.

^d Stephanus. Strabo.

^e Από τῆς κυβιλλῶν, id est, in caput saltare, Suid. Servius.

3. Æneid.

172 *Of the Gods of the Heathens.*

named *Galli*; and this fury and outrage in prophesying is described by ^a *Lucian* in his first book.

Others again derive the word *Cybele* from a ^b cube; because the cube, which is a body every way square, was dedicated to her by the antients.

She is called ^c *Ops*, because she brings help and assistance to every thing contained in this world.

Her name ^d *Rhea* is derived from that abundance of benefits, which, without ceasing, flow from her on every side.

^e *Dyndymene* and *Dindyme*, is a name given her from the mountain *Dindymus* in *Phrygia*.

Virgil calls her ^f *Mater Berecynthia*, from *Berecynthus*, a castle in that country; and in the same place describes her numerous and happy offspring.

She was by the *Greeks* called ^g *Pasithea*; that is, as the *Romans* usually named her, the mother of all the Gods; and, from the ^h *Greek* word, signifying mother, her sacrifices are named *Metroa*, and to celebrate them was called *Metraizen*, in the same language.

^a ——— *crinemque rotantes*

Sanguineum populis ulularunt tristia Galli.

Shaking their bloody tresses, some sad spell

The priests of *Cybel* to the people yell.

^b Ἀπὸ τε κύβου, Festus. - ^c Quod opem ferat. ^d Ἀ γένος, fluo, quod bonis omnibus circumfluat. ^e Horat. l. i. Carm.

^f ——— *qualis Berecynthia mater*

Invehitur curru Phrygiæ turrata per urbes

Lata Deum partu, centum complexa nepotes,

Omnes cœlicolas, omnes super alta tenentes.

Æneid. 6.

High as the Mother of the Gods in place,

And proud, like her, of an immortal race:

Then, when in pomp she makes the *Phrygian* round,

With golden turrets on her temples crown'd,

Her offspring all, and all command the sky.

^g Pasithea, id est, πᾶσι θεῶν μήτηρ, omnibus diis mater, Luc. l. 2. ^h Ἀ μήτηρ, mater, derivantur μητρώα Cybeles sacra, & μητράζειν, sacra ea celebrare, Cœl. Rhod. l. viii. c. 17.

Her name *Bona Dea* ^a implies, that all good things necessary for the support of life proceed from her. She is also called *Fauna*, ^b because she is said to favour all creatures. And *Fatua*, ^c because it was thought that new-born children never cried till they touched the ground. ^d It is said, that this *Bona Dea* was the wife of king *Faunus*; who beat her with myrtle rods till she died; because she disgraced herself, and acted very unsuitable to the dignity of a queen, by drinking so much wine that she became drunk. But the king, afterward repenting of his severity, deified his dead wife, and paid her divine honours. This is the reason assigned, why it was forbid, that any one should bring myrtle into her temple. ^e And, in her sacrifices, the vessels of wine were covered; and, when the women drank out of them, they called it milk, not wine. The modesty of this Goddess was so extraordinary, that no man ever saw her except her husband; or scarce heard her name; wherefore her sacrifices were performed in private, ^g and all men were excluded from the temple. From the great privacy observed by her votaries, the place in which her sacrifices were performed was called ^h *Opertum*, and the sacrifices themselves were stiled ⁱ *Opertanea*, and for the same reason *Pluto* is by the Poets called ^k *Opertus*. Silence was ob-

^a *Bona quòd omnium nobis ad victum bonorum causa sit.* Labeo. ap. Lil. Syntag. 4. p. 143. ^b *Fauna quòd animantibus favere dicatur.* ^c *Fatua à fando, quòd infantes non prius vocem emittere crederentur quam terram ipsam attigissent.* ^d Sext. Clod. apud. Lactant. ^e Plut. in Probl. Juvenal. Sat. 9.

^g *Sacra bonæ maribus non adeunda Deæ.*

No men admitted were to *Cybele's* rites. Tib. 1. Eleg. 6.

^h Cic. 1. ad Atticum, & in Paradox.

ⁱ Plin. 1. 10: c. 56.

^k *Nosse domos Stygias, arcanaque Ditis Operti.*

To hear hell's secret counsels, and to know

Dark *Pluto's* rites and mysteries below. Lucian. 1. 6.

served in a most peculiar manner in the sacrifices^d of *Eona Dea*; as it was in a less degree in all other sacrifices, according to the doctrine of the *Pythagoreans* and *Egyptians*, who^e taught that God was to be worshipped in silence; because from thence, at the first creation, all things took their beginning. To the same purpose, *Plutarch* says, ^f *Men were our masters to teach us to speak, but we learn silence from the Gods. From these we learn to hold our peace, in their rites and initiations.*

She was called ^g *Idæa Mater*, from the mountain *Ida* in *Phrygia*, or *Crete*, for she was at both places highly honoured: as also at *Rome*, whither they brought her from the city *Pessinus* in *Galatia*, by a remarkable miracle. For when the ship, in which she was carried, stopped in the mouth of *Tiber*, the vestal *Claudia* (whose fine dress and free behaviour made her modesty suspected) easily drew the ship to shore with her girdle, where the Goddess was received by the hands of virgins, and the citizens went out to meet her, placing *censers* with frankincense before their doors; and, when they had lighted the frankincense, they prayed that she would enter freely into *Rome*, and be favourable to it. And because the *Sibyls* had prophesied, that *Idæa Mater* should be introduced by the *b*

^d *Hinc mater cultrix Cybele, Corybantiaque æra,
Idæumque nemus: hinc fida silentia sacris,
Et sancti currum Domine jubiére Leones.*

Æneid. l. 3.

Here *Cybele*, the Mother of the Gods,
With tinkling cymbals charm'd th' *Idæan* woods.
She secret rites and ceremonies taught,
And to the yoke the savage lions brought.

^e *Ap. De la Cerda in Æneid. 3.*

^f *Loquendi magistros homines habemus, tacendi Deos:
ab illis silentium accipientes in initiationibus & mysteriis.*
Plut. de Loquac.

^g *Luc. l. 2.*

man among the Romans, the senate ^a was a little busied to pass a judgment in the case, and resolve, who was the best man in the city; for every one was ambitious to get the victory in a dispute of that nature, more than if they stood to be elected to any commands or honours by the voices either of the senate or people. At last the senate resolved that P. Scipio, the son of that Cneus who was killed in Spain, a young gentleman who had never yet been quæstor, was the best man in the whole city.

She was called *Pessinuntia*, ^b from a certain field in Phrygia, into which an image of her fell from heaven; from which fall ^c the place was called *Pessinus*, and the Goddess *Pessinuntia*. And in this place first the Phrygians began to celebrate the sacrifices *orgia* to this Goddess, near the river *Gallus*, from whence her priests were called ^d *Galli*; as I shall tell you, after I have observed, that, when these priests desired that a great respect and adoration should be paid to any thing, they pretended that it fell from heaven; and they called those images Διοπετήν [*Diopete*] that is, sent from Jupiter. Of which sort were the ^e *Ancile*, the *Palladium*, and the effigies of this Goddess, concerning which we now speak.

^a Haud parvæ rei judicium senatum tenebat, qui vir optimus in civitate esset; verum certe victoriam ejus rei sibi quisque mallet, quàm ulla imperia honoresve, suffragio seu Patrum, seu Plebis, declatos. Patres Conscripti P. Scipionem Cnei filium ejus qui in Hispania occidebat, adolescentem, nondum Quæstorem, judicaverunt in tota civitate virum optimum esse. ^b Hesiod. l. 1. ^c ἀπὸ τῆς πίπτου, à cadendo. ^d Festus. ^e Herod. l. 1.

SECT. III. *The Sacrifices of CYBELE.*

HER sacrifices, like the sacrifices of *Bacchus*,^a were celebrated with a confused noise of timbrels, pipes, and cymbals; and the *sacrificants* howled, as if they were mad; they profaned both the temple of their Goddess, and the ears of their hearers, with their filthy words and actions. The following rites were peculiarly observed in her sacrifices: ^b her temple was opened not by hands, but by prayers: none entered who had tasted garlick: the priests sacrificed to her, sitting, and touching the earth, and offered the hearts of the victims. And, lastly, among the trees, the *box* and the *pine* were sacred to her. The *box*, because the pipes used in her sacrifices were made of it: ^c the *pine*, for the sake of *Atys*, *Attes*, or *Attines*, a boy that *Cybele* much loved, and had made him president of her rites, upon condition that he always preserved his chastity inviolate. But he forgot his vow and lost that virtue. ^d Wherefore the offended Goddess threw him into such a madness, that he emasculated himself (though ^e *Lucian* says that *Cybele* did it) and, when he was about to lay violent hands upon himself, she, in pity, turned him into a *Pine*.

But take notice that there was a true *Atys*, the son of *Crasus* king of *Lydia*. He was born dumb: but when he saw in the fight a soldier at his father's back, with a sword lifted up to kill him, the strings of his tongue, which hindered his speech, burst; and, by speaking clearly, he prevented his father's destruction.

^a Apulei. 8. Metam. Claud. 2. de Raptu. ^b Serv. in 6. Æneid. Athen. ap. Lil. Gyrard. p. 143. Lil. Gyrard. Synt. 4. p. 143. Lactant. p. in 8. Theb. ^c Serv. in Æneid. ^d August. 7. de Civitate Dei. ^e Lucian. de Dea Syra.

SECT. IV. *The Priests of CYBELE.*

I^a Just now told you, that her priests were called *Galli*, from a river of *Phrygia* of that name. Such was the nature of the water of that river, that whosoever drank of it immediately grew mad to such a degree as to geld himself. This is certain, that the *Galli* were castrated, and from thence called *Semiviri*: as often as they sacrificed, they furiously cut and slashed their arms with knives; and thence all furious and mad people were called *Gallantes*.^b Beside the name of *Galli*, they were also called *Curetes*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dactyli*. Some say, that these priests were different from the *Galli*; but, because most people believe them to be the same, and say that they were all priests of *Cybele*, therefore I will speak something of each of them.

The *Curetes* were either *Cretans*, or *Ætolians*, or *Eubœans*, and had their names from^c shaving; so that *Curetes* and *Detonsi* signify almost the same thing. For they shaved the hair of their heads before, but wore hair behind, that they might not be taken (as it has often happened) by the forelocks, by the enemy; or, perhaps, they were called *Curetes*,^d because they were habited in long vests, like young maidens; or, lastly,^e because they educated *Jupiter* in his infancy.

Her priests were also called *Corybantes*; because, in the sacrifices of their Goddess, they tossed their heads and danced, and *butted* with their foreheads like rams, after a mad fashion. Thus, when they initiated any

^a Lil. Gyr. p. 141. ^b Varr. apud Nonn. in verbo Castus. ^c Ἀπὸ τῆς κηρῆς, à tonsura Curetes dicebantur. ^d Ἀπὸ τῆς κόρης, à puella quòd puellarum stolam induebant. ^e Ἀπὸ τῆς κορυφίας, ab educatione juvenum, quòd Jovem infantem aluisse perhibentur. Strabo.

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one in their sacrifices, ^a they placed him in a chair, and danced about him like fools.

Another name of her priests was *Telchines*. These were famous magicians and enchanters; and they came from *Crete* to *Cyprus*, and thence into *Rhodes*, which latter island was called *Telchines* from them. ^b Or, if we believe others, they were deserving men, and invented many arts for the good of the public: for they first set up the statues and the images of the Gods.

The *Cabiri*, or *Caberi*, so called from *Cabiri*, mountains of *Phrygia*, ^c were either the servants of the Gods, or Gods themselves, or rather *dæmons*, or the same with the *Corybantes*; for people's opinions concerning them are different.

The *Idai Daëtyli* ^d were the servants and assistants of *Magna Mater*; called *Idai* from the mountain *Ida*, where they lived; and *Daëtyli* ^e from the fingers; for these priests were ten, like the fingers: ^f they served *Rhea* everywhere, and in every thing, as if they were fingers to her. ^g Yet many affirm, that there were more than ten.

^a Ἀπὸ τῶ κορυβταίων, à cornibus feriendo, & βαίνεν incedendo, Strabo. l. 1. Plato in Euthid. ^b Strabo ibid. ^c Idem ibid. ^d Sophocl. apud. Lil. Gyr. ^e Digiti enim Græcè dicuntur δακτύλοι. ^f Jul. Pol. l. 1. ^g Strabo, Diod. ap. Gyr.

CHAP. VIII.

SECT. I. CERES. *Her Image.*

P. YOU have said enough, dear Sir, of *Cybele*; pray tell me, who that tall majestic lady is that stands there, ^a beautified with yellow hair, and crowned

^a Ovid. 4. Fast. Arnobius 5. contra Gentes. Martian. 1. de Nupt.

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with a turban composed of the ears of corn; her bosom swells with breasts as white as snow. Her right-hand is filled with poppies and ears of corn, and in her left is a lighted torch.

SECT. II. *The Explanation of the Image.*

M. **I**T is *Ceres*, my *Paleophilus*, ^a the daughter of *Saturn* and *Ops*; whose singular beauty made the *Gods* themselves her lovers and admirers. Her brothers *Jupiter* and *Neptune* fell in love with her, and debauched her: ^b she had *Proserpina* by *Jupiter*; and by *Neptune* it is uncertain whether she had a daughter or a horse: for, ^c as some say, when she avoided the pursuits of *Neptune*, who followed her, she cast herself among a drove of mares, and immediately put on the shape of a mare; which *Neptune* perceiving, he made himself a horse; and from her he begat the horse *Arion*. ^d *Ovid* himself is of this opinion: and from hence I suppose the story comes, which ^e *Pausanias* relates. Upon the mountain *Æleus* in *Arcadia*, an altar was dedicated to *Ceres*; her image had the body of a woman, but the head of a horse; it remained intire and unhurt in the midst of fire. Yet others have told us, that *Ceres* did not bring forth a horse, but a daughter: ^f the *Arcadians* thought it a wicked thing to call this daughter by any other name than ^g the lady, or the great Goddess, which were the usual names of her mother *Ceres*.

^a Hesiod. in Theogon. ^b Idem ibid.

^c Procl. in Georg. Virg.

^d *Ei te, flava comas frugum mitissima mater, Sensit equum* —

The gold-hair'd gentle Goddess *Ceres* knew Thee in a horse's shape.

^e Pausanias in Arcad. ^f Idem ibid.

^g *Διόνηνα* Domina, & Magna Dea.

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Ceres was greatly ashamed of this disgrace: she exceedingly lamented the loss of her honour, and testified her sorrow by the mourning clothes, which afterward she wore (whence she was named *Malena*, *Melana*, *nigra*;) she retired into the dark recesses of a cave, where she lay so privately that none of the Gods knew where she was, till *Pan the God of the Woods* discovered her by chance, and told *Jupiter*; who, sending the Fates to her, persuaded her at last to lay aside her grief, and rise out of the cave, which was a happy and joyful thing for all the world. For, in her absence, a great infection reigned throughout all sorts of living creatures, which sprang from the corruption of the fruits of the earth, and the granaries everywhere.

P. But why were the fruits of the earth corrupted in her absence?

M. Why? Do you not know that she is the Goddess of the Fruits, and that her very name is derived from her care, in producing or preserving the fruits of the earth? And have you not heard that she first invented and taught the art of tilling the earth, and sowing corn, and all pulse (except beans) and of making bread therewith, whereas before they only eat acorns? This you may learn from ^b *Ovid*, who tells us that *Ceres* was the first that made laws, provided whole-

^a *Ceres dicitur quasi Ceres à gerendis fructibus: aut quasi Serens vel ab antiquo. Verbo Ceres, quòd idem est ac Cere, quòd cunctarum frugum creatrix sit & alitrix. Cic. 2. de Nat. Deo. Maten. de prof. Rel. c. 18. Scaliger & Servius in 1. Georg. Callimach. Hymn. in Cer. Plin. 7. c. 50.*

^b *Prima Ceres unco glebam dimovit aratro,*

Prima dedit fruges alimentaue mitia terris,

Prima dedit leges. Cereris sunt omnia munus.

Ceres was she who first our furrows plough'd:

Who gave sweet fruits, and easy food allow'd.

Ceres first tam'd us with her gentle laws,

From her kind hand the world substance draws.

some

some food, and taught the art of husbandry, of plowing and sowing: for, before her time, the earth lay rough and uncultivated, covered with briars, and unprofitable plants; where there were no proprietors of land, they neglected to cultivate it; when no-body had any ground of his own, they did not ^a care to fix land-marks: but all things were common to all men, till *Ceres*, who had invented the art of husbandry, taught men how to exercise it; and then they began to contend and dispute about the limits of those fields, from whose culture they reaped so much profit: and from hence it was necessary that laws should be enacted to determine the rights and properties of those who contended. For this reason *Ceres* was named the ^b founders of laws.

P. I understand now the meaning of her crown made of corn; but yet I do not see what the *handful of poppies* signifies.

M. I will explain the signification of that also in its place; but first let me speak of some other things.

1. She is beautiful and well-shaped, because the earth, which she resembles, appears beautiful and delightful to the beholders; especially when it is arrayed with plants, diversified with trees, adorned with flowers, enriched with fruits, and covered with greens; when it displays the honours of spring, and pours forth the gifts of autumn with a bountiful hand.

2. Her hair is yellow, and when the ears of corn are ripe, they are adorned with that golden colour.

3. Her breasts swell with milk (^c whence she is stiled *Mammosa* sometimes) ^d because after the earth is im-

^a *Aut signare quidem, aut partiri limite campum.*

Or to make land-marks, or to balk their fields

^b *Legifera*, & *Græce* *θεσμοφορεα*; ejusque sacra dicebantur *θεσμοφορια*: Vocabatur etiam *Ceres* *ἀνηγομένη*, quasi *ἐνηγομένη*, id est, *Terra Mater*. *Virg. Æn. 3.* & *Servius ibid.*

^c *Lil. Gyr. Synt. 14.* ^d *Cic. 2. & 3. de Nat. Deor.*
pregnated

pregnated with seed, and big with the fruit thereof, it brings forth all things out of itself in abundance, and, like a mother, feeds and nourishes us; whence she is called ^a *Alma*, and ^b *Altrix nostra*.

4. She holds a lighted torch; because, when *Proserpina* was stolen away by *Pluto*, her mother ^c *Ceres* was greatly afflicted at the loss of her daughter, and being very desirous to find her again, she kindled her torches (they say) with the flames, which burst from the top of the mountain *Ætna*; and with them sought her daughter through the whole world.

5. She carries poppy; because, when through grief she could not obtain the least rest or sleep, *Jupiter* gave her poppy to eat: ^d for, they say, this plant is endued with a power to create sleep and forgetfulness. Her grief was a little allayed by sleep, but she forgot not her loss, and, after many voyages and journies, she at last heard where *Proserpina* was, as you will hear in its proper place.

P. But what is that young man that sits in a chariot drawn by flying serpents?

M. It is *Triptolemus*, in the chariot which *Ceres* gave him. He was the son of *Eleusius*, or *Ceres*, a nobleman. *Ceres* brought him up from his infancy, upon this occasion. While she sought *Proserpina* by sea and land, ^e upon the way she came into the city *Eleusis*, where the father of *Triptolemus* entertained her; whose kindness she requited, by breeding up his young son, whom in the day-time she fed ^f with celestial and divine milk, but in the night covered him all over with fire. The child in a few days became a beautiful young man, by this extraordinary manner of education; insomuch that his father, greatly won-

^a Virgil. 1. Georg. ^b Cicero de Nat. Deor. 2. ^c Cicero in Verrem. ^d Serv. in 1. Georg. ^e Callimachus in hymnis Cæteris. ^f Serv. in 1. Georg.

dering at this speedy progress, was very desirous to know how *Ceres* dealt with his son; he therefore looked through a small hole, and saw *Ceres* cover his son *Triptolemus* with burning coal. This affrighted him so, that he cried out, that *Ceres* was murdering his son, wherefore he ran into the room to save him. *Ceres* punished his impudent curiosity with death; then putting *Triptolemus* into the chariot that you see, she sent him throughout the world to shew mankind the use of corn. He executed her commands so faithfully, and taught men the art of husbandry, or sowing and reaping, and of threshing the corn so well, that he obtained his name ^a *Triptolemus* from thence. ^b *Ovid* gives us an excellent description hereof in the end of the fifth book of his *Metamorphosis*.

P. But what *Evet* is that near the wheel of *Ceres*' chariot? for I fancy I see an *Evet* there.

M. That creature was once a boy, whom *Ceres*, for his malapertness, changed into a little beast like a lizard. For when *Ceres* was very weary with travelling,

^a *Triptolemus* dicitur quasi *τρίψας τὰς ἕλας*, id est, hordeum terens. Hygin. fab. 147.

^b — *Geminos d'a fertilis angues*

Curribus admovit, frænsque cærcuit ora,

Et medium cæli terræque per æra vecta est.

Atque levem currum Tritonida misit in arcem.

Triptolemo; partimque rudi data semina jussit

Spargere humo, partim post tempora longa reculta.

Ceres her chariot mounts: yok'd dragons stand,

Tame and obedient to her gentle hand:

With stetch'd-out wings, thro' yielding air they fly,

Till *Ceres* sends her chariot from the sky,

To good *Triptolemu*, her *Athenian* friend;

Triptolemus, whose useful cares intend

The common good: seed was the chariot's load,

Which she on him for public use bestow'd:

Part she for fallow fields new plough'd design'd,

And part for land by frequent tilth refin'd.

and

and thirsty, she came to a cottage, and begged a little water to wash her mouth, of an old woman that lived there: the old woman not only gave her water, but also barley-broth; which when the Goddesses supped up greedily, the woman's son *Stellio*, a saucy boy, mocked her. This raised *Ceres*' anger so far, that, in a rage, she flung some of the broth into the boy's face, ^a who was thereby changed into an *Evet* or *Newt*.

But do you see the man rolling himself upon the ground, and tearing and eating his own flesh?

P. I observe him: what is his name, and why is he so cruel to himself?

M. They call him *Erisichthon*. In contempt of the sacrifices of *Ceres*, he defiled her groves, and cut down one of her oaks; for which he was punished with perpetual hunger: so that, when he has devoured all the meat and food which he can by any ways procure, he is forced to eat his own flesh to support his own body: and to bring upon himself a horrible death, the better to sustain his life.

^a *Fugit anum, lachryamque petit, aptumque colori*

Nomen habet, variis stellatus corpora gattis.

Flies the old wife, and creeps into a hole,
And from his speckled back a name he gets.

SECT. III. *The Sacrifices of CERES.*

AMONG all the *Cerealia*, or sacrifices instituted to the honour of *Ceres*, these which follow are the chief; *Eleusiana* (by which ^b name the Goddess herself was also known) were so called, because they were first celebrated in the city *Eleusis*. Of these were two sorts; the *Majora*, consecrated to *Ceres*, and the *Minora*, to *Proserpina*. ^c It was a custom, that those who were initiated in the *Majora*, never pulled

^b Pausan. in Atticis. ^c Plut. in Demetrio.

off the clothes, which they then wore, till they fell off in rags. ^b In both the *Majora* and *Minora*, a perpetual and wonderful silence was kept: to publish any thing concerning them was a crime; whence came the proverb concerning *silent persons* Ἀττινὰ Ἐλευσίνια [*Attica Eleusinia*] and the word *mysterium* signifies a religious rite, from Μύω [*Muo*] *os claudo*. Lighted torches were used in their sacrifices, ^c because *Ceres*, with them, sought *Proserpina*; and, up and down the streets and the highways, they cried out *Proserpina*, till they had filled all places with their dismal howlings. Games were celebrated in these sacrifices, in which the victors ^d were honoured with a *barley crown*.

The ^e *Thesmophoria* were instituted by *Triptolemus*; and those women, who vowed perpetual chastity, were initiated in them. For some days a fast was kept: and wine was ^f altogether banished from her altar; whence this expression came *Cereri nuptias facere*, which (among the ancients) signifies a feast where there was no wine. Swine were sacrificed to this Goddess, ^g because they hurt the fruits of the earth. And garlands, ^h composed of ears of corn, were offered to her.

^b Aristoph. in *Pluto*. ^c Seneca l. 7. *Nat. Quæst.* c. 31.

^d *Nocturnisq; Hecate tri-viis ululata per urbes.*

Æneid. vide *Servium*.

And *Hecate* by night ador'd with shrieks.

^e Pindar. in *Isthm*.

^f Pliny, l. 24. *Servius* in *Æneid.* 3.

^g *Prima Ceres avidæ gavisa est sanguine porcæ,*

Ultæ suas meritâ cede nocentes opes. Ovid. *Fast.* l. 1.

Ceres with blood of swine we best atone,

Which thus requite the mischiefs they have done.

^h *Flava Ceres, tibi sit nostro de rure corona*

Spicea, quæ templi pendeat ante fores.

Tibullus.

To thee, fair Goddess, we'll a garden plait

Of ears of corn, t'adorn thy temple gate.

Ambarvalia

Ambarvalia were instituted to purge the fields, and to beg fruitfulness and plenty. They were so called, ^b because the sacrifices were led about the fields; as the suburbs [*Amburbium*] were esteemed sacred; because the sacrifice was carried round the city. These sacrifices were performed by husbandmen, ^c who carried a sow big with young, or a cow-calf, through the corn and the hay, in the beginning of harvest, thrice; the countrymen following him with dancing, and leaping, and acclamations of joy, till all the fields rung with the noise. In the mean time, one of them, adorned with a crown, sung the praises of *Ceres*; and after they had offered an oblation of wine mixed with honey and milk, before they began to reap, they sacrificed the sow to her. ^d The rites of these *Ambarvalia* are beautifully described by *Virgil*.

^b Quod victima ambiret arva: Serv. in 1. Georg.

^c Virg. 3. Ecl.

^d *Cuncta tibi Cererem fubes agrestis adoret:*

Cui te lacte favos, & miti dilue Baccho,

Terque novas circum felix eat hostia fruges;

Omnis quam cherus & socii comitentur orantes,

Et Cererem clamore vocent in tecta: neque ante

Falcem maturis quisquam supponat aristis,

Quàm Cereri, torta redimitus tempora quercu,

Det motus incompósitos, & carmina dicat.

Let every swain adore her power divine,

And milk and honey mix with sparkling wine;

Let all the choir of clowns attend this show,

In long procession shouting as they go;

Invoking her to bless their yearly stores,

Inviting plenty to their crowned floors.

Thus in the spring, and thus in summer's heat,

Before the sickles touch the rip'ning wheat,

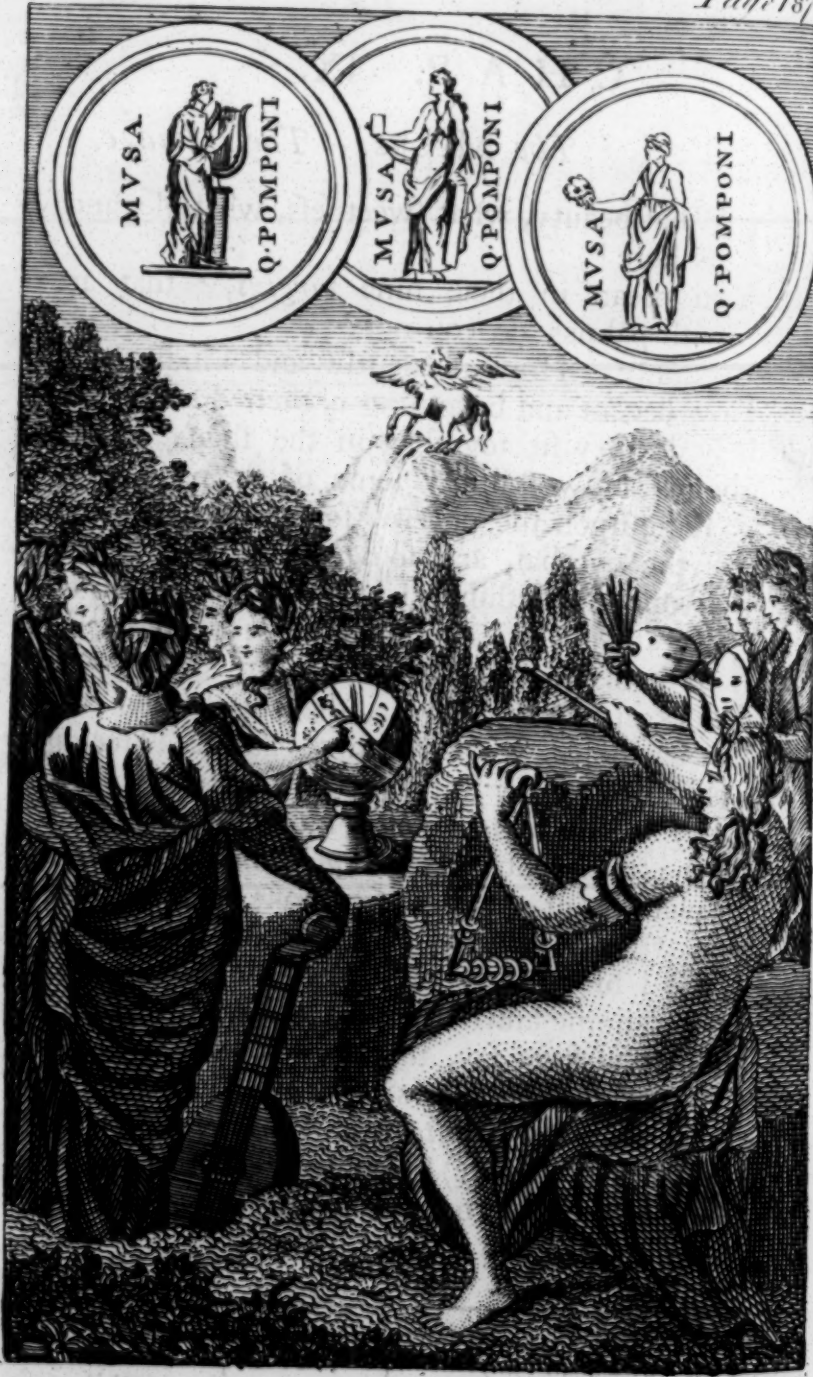
On *Ceres* call, and let the lab'ring hind

With oaken wreaths his hollow temples bind:

On *Ceres* let him call, and *Ceres* praise,

With uncouth dances, and with country-lays.

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C H A P. IX.

SECT. I. *The MUSES. Their Image.*

P. **O** What beauty, what sweetness, what elegance is here!

M. You mean in these nine *virgins*, ^a that are crowned with palms; do you not?

P. Certainly. How pleasantly and kindly they smile! How decent and becoming is their dress! How handsomely do they sit together in the shade of that laurel arbour! How skilfully some of them play on the harp, some upon the cittern, some upon the pipe, some upon the cymbal, and some harmoniously sing and play at once! Methinks I hear them with united minds, voice and hands, make an agreeable concord arising from their different instruments, governing their several voices in such a manner, that they make the most noble harmony, whose pleasing charms, entering into my ears, ravish my mind with pleasure.

M. They are the *Muses* ^b the mistresses of all the sciences, the presidents of the *musicians* and *poets*, and the governors of the feasts and solemnities of the Gods. ^c *Jupiter* begat them of the nymph *Mnemosyne*, who afterward brought them forth upon the mountain *Pierius*. Some affirm that they had other parents, and ^d ancient writers say, that they lived before *Jupiter*, and were the daughters of *Cœlum*. They are called the daughters of *Jupiter* and *Mnemosyne* (which, in *Greek* signifies *memory*) because all students and scholars ought not only to have great ingenuity, but ready memories.

^a Corint. apud Lyl Gyrald. p. 560. Orph. in Hymn. Mus. ^b Hesiod. in Theog. ^c Tzetzes Chil. 6. Hil. 50. ^d Mus. ap. Lil. Gyr.

SECT. II. *The Names of the MUSES.*

THE *Muses*, or *Musæ*, were formerly called *Musæ*, and were so named from a ^a *Greek* word, that signifies *to enquire*; because men, by enquiring of them, learn the things of which they were before ignorant. But others say, they had their name from ^b *their resemblance*, because there is a similitude, and an *affinity* and *relation* between all the sciences; in which they agree together, and are united with one another. Wherefore the *Muses* are often painted with their hands joined, dancing in a ring; in the middle of them sits *Apollo*, their commander and prince. The *pencil* of *nature* described them in that manner upon the *agate* which *Pyrrhus*, who made war against the *Romans*, wore in a ring. For in it was a representation of the nine *Muses* and *Apollo* holding a harp; and these figures were not delineated by art, but by the ^c *spontaneous handy-work* of *nature*; and the veins of the stone were formed so regularly, that every muse had her particular distinction.

^a Ἀπὸ τῆ μῦσαι, id est, ab inquirendo. Plato in Cratylō.

^b Μῦσαι, quasi ὁμοιοῦσαι, id est, similes, Cassiodor.

^c Plin. l. 37. c. 1.

SECT. III. *The proper Names of the MUSES.*

P. WHAT were the *proper names* of each of the *Muses*?

M. They had each a name derived from some particular accomplishment of their minds or bodies.

The first, *Calliope*, was so called from ^d *the sweetness of her voice*; she presides over *rhetoric*, and is esteemed the most excellent of all the nine.

^d Ἀπὸ τῆς καλῆς ὁπῆς, à suavitate vocis.

The second, *Clio*, is so named from ^b *glory*. For she is the *historical* muse, and takes her name from the *famouſness* of the things she records.

The third, *Erato*, has her name from ^c *Love*, because she sings of *amours*; or because learned men are *beloved* and *praised* by others. She is also called *Solatatrix*; for she first invented the art of dancing, over which she presided. She was also the inventress of poetry.

The fourth, *Thalia*, from ^d *her gaiety, briskness, and pleasantry*; because she sings pleasantly and wantonly. Some ascribe to her the invention of Comedy, others of Geometry.

The fifth, *Melpomene*, from ^e *the excellency of her song, and the melody she makes when she sings*. She is supposed to preside over *Tragedy*, and to have invented *Sonnets*.

The sixth, *Terpsichore*, has her name from ^f *the pleasure she takes in dancing*, because she delights in balls. Some call her *Citharistria*.

The seventh, *Euterpe*, or *Euterpia*, from ^g *the sweetness of her singing*. Some call her *Tibicina*; because, according to them, she presides over the *pipes*: and some say, *Logic* was invented by her.

The eighth, *Polyhymnia*, or *Polymnia*, or *Polymneia*, from ^h *her excellent memory*: and therefore the invention of writing *History* is attributed to her; which re-

^b Ἀπὸ τοῦ κλέους, à Gloria sc. rerum gestarum quas memorat. Schol. Ap. I.

^c Ἀπὸ τοῦ ἔρωτος ab amore. Ovid. de Arte. l. 2.

^d Ἀπὸ τοῦ θαλλεῖν, id est, virere, germinare, & florere. Proc. in Hesiod.

^e à μέλομαι cantor & modulator, vel à πὸ τοῦ μέλος ποιεῖν concentum facere.

^f Ἀπὸ τέρεπειν τοῖς χοροῖς, quod Choreis delectetur.

^g ab εὐ τερεπῆ; jucunda nempe in concentu.

^h à πολὺς multus, & μνήα memoria.

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quires a good memory. It was owing to her, ^a that the songsters add, to the verses that they sing, hands and fingers, which speak more than the tongue; and expressive silence; a language without words; in short, gesture and action.

The ninth, ^b *Urania*, was so called either because she sings of *divine* things; or because, through her assistance, men are praised to the *skies*; or because, by the sciences, they become conversant in the contemplation of *things celestial*.

Bahusius, a modern poet, has comprised the names of these nine muses in a ^c distich: that is, he has made the nine muses to stand, which is something strange, upon eleven feet. Perhaps you will remember their names better, when they are thus joined together in two verses ^c.

^a Plut. in Sympof. quod carminibus additæ sint Orchestrarum loquaciffimæ manus, linguofi digiti, filentium clamofum, expositio tacita, uno verbo geflus & actio.

^b Ἀπὸ τῆς ὕψους, ἀ τοῦ Οὐρανοῦ.

^c *Calliope, Polymneia, Erato, Clio, atque Thalia, Melpomene, Euterpe, Terpsichore, Urania.* Bahuf. 4. Epig. 1.

SECT. IV. *The Names common to all the MUSES.*

P. **W**HAT names have the muses common to them all?

M. The most remarkable are, *Heliconides*, or *Heliconiades*, from the mountain *Helicon* in *Bæotia*.

Parnassides, from the mountain *Parnassus*, in *Phocis*, which has two heads; ^d where if any person slept, he presently became a poet. It was anciently called *Lar-*

^d *Perfius* in *Proœmio*.

Parnassus, from *Larnace*, the ark of *Deucalion*, which rested here, and was named *Parnassus*, after the flood, from an inhabitant of this mountain so called.

Cithærides, or *Cithæriades*, from the mountain *Cithæron*, where they dwelt.

Aonides, from the country *Aonia*.

Pierides, or *Pieriæ*, ^a from the mountain *Pierus*, or *Pieria*, in *Thrace*; or from the daughters of *Pierius* and *Anippe*; who, daring to contend with the *Muses*, were changed into *pyes*.

Pegæsides, and *Hippocrenides*, from the famous fountain *Helicon*, which, by the *Greeks* is called ^b *Hippocrene*, and, by the *Latins*, ^c *Caballinus*, both which words signify the horse's fountain: it was also named *Pegæseus*, from *Pegæus* the winged horse, ^d who striking a stone in this place with his foot, opened the fountain, ^e and the waters of it became vocal.

Aganippides, or *Aganippæ*, from the fountain *Aganippe*.

Castalides, from the fountain *Castalius* at the foot of *Parnassus*.

^a Persius in Proœmio. ^b Ab ἵππος equus, & κρηνη fons.

^b Caballinus à Caballus, id est, equus. ^d Ovid. 5. Metam. ^e Sidonius Apollin.

SECT. V. *The Number of the Muses.*

P. **W**HAT was the number of the *Muses*?

M. Some write, ^f that they were but three in the beginning; because *sound*, out of which all singing is formed, is naturally *threefold*; either made by the voice alone; or by blowing, as in pipes; or by striking, as in citterns or drums. Or, it may be, because there are three tones of the voice or other instruments, the *bass*, the *tenor*, and the *treble*.

^f Var. apud August.

^a Or

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^a Or because three is the most perfect of *numbers*; for it agrees to the persons of the Godhead. ^b Or, lastly, because all the sciences are distributed into three general parts, *Philosophy*, *Rhetoric*, and *Mathematics*; and each three parts are subdivided into three *other* parts, *Philosophy*, into *Logic*, *Ethics*, and *Physic*; *Rhetoric* into the *Demonstrative*, *Deliberative*, and *Judicial Kind*; *Mathematics* into *Musick*, *Geometry*, and *Arithmetic*; whence it came to pass, that they reckoned not only three *Muses* but nine.

Others give us a different reason why they are nine. ^c When the citizens of *Sicyon* appointed three skilful artificers to make the statues of the three *Muses*, promising to chuse those three statues out of the nine, which they liked best; they were all so well made that they could not tell which to chuse; so that they brought them all, and placed them in the temples: and *Hesiod* afterward assigned to them the names mentioned above.

P. Were they virgins?

M. ^d Some affirm it; and others deny it, who reckon up their children. But, however, let no person *despise the Muses*, unless he design to bring destruction upon himself by the example of *Thamyris* or *Thamyris*; ^e who, being conceited of his own beauty and skill in singing, presumed to challenge the *Muses* to sing, upon condition, that, if he was overcome, they should punish him as they pleased. And after he was overcome, he was deprived at once both of his harp and his eyes.

^a Censorin. de die natali.

^b Phur. de Deorum Natura.

^c Var. ibid. ex Lil. Gyr. p. 261.

^d Plato ap. eundem. Vide Nat. Com.

^e Homer. Iliad. 2. Plut. de Musica.

CHAP. X.

THEMIS, ASTRÆA, NEMESIS.

P. THESE three Goddesses, I see, contrive and consult together of affairs of great moment.

M. I suppose so: for the business of them is almost the same: the same function is incumbent upon each of them. But, however, let us inspect them all singly.

Themis, the first of them, ^a is the daughter of *Cæum* and *Terra*. According to the ^b signification of her name, her office is to instruct mankind to do things honest, just, and right. ^c Wherefore her images were brought and placed before those who were about to speak to the people, that they might be admonished thereby to say nothing in public, but what was just and righteous. Some say, ^d she spoke oracles at *Delphi*, before *Apollo*; though ^e *Homer* says, that she served *Apollo* with *nectar* and *ambrosia*. There was another *Themis*, of whom *Justice*, *Law*, and *Peace*, are said to be born. *Hesiod*, by way of eminence, calls her ^f *modest*, because she was ashamed to see any thing that was done against right and equity. *Eusebius* calls her *Carmenta*; because, by her verse and precepts, she directs every one to that which is just: when he means a different *Carmenta* from the *Roman Carmenta*, who was the mother of *Evander*, otherwise called *Themis Nicostrata*, a

^a *Hesiod.* in *Theogon.* ^b *Θέμις*; enim significat *fas*.
^c *Ex Lil. Gyr.* ^d *Ex Ovidii Metam.* l. 1. ^e *Hymn.*
^f *Ἀιδίαν*, id est, pudibundam. *Hesiod.*
^g *Theogon.* ^h Quod carminibus edictisque suis præci-
 pat unicuique quod justum est. *Eusebius*, l. 3. *Præp.*
Evang.

prophetical lady. ^a She was worshipped by the Romans, because she prophesied; and was called *Carmenta*, either ^b from the *verse* in which she uttered her predictions, or ^c from the *madness* which seemed to possess her when she prophesied. To this lady an altar was dedicated near the gate *Carmentalis*, by the *Capitol*; and a temple was built to her honour also upon this occasion. ^d The *senate* forbade the married women the use of *litters* or *sedans*; they combined together, and resolved that they would never bring children, unless their husbands rescinded that edict: they kept to this agreement with so much resolution, that the senate was obliged to change their sentence, and yield to the women's will, and allow them all *sedans* and *chariots* again. And when their wives conceived, and brought forth fine children, they erected a temple in honour of *Carmenta*.

Astræa, ^e the daughter of *Aurora* and *Astræus*, the *Titan* (or, as others rather say, the daughter of *Jupiter* and *Themis*) was esteemed ^f the *Princess of Justice*. The Poets feign, that in the *golden age* she descended from heaven to the earth; and being offended at last by the wickedness of mankind, ^g she returned to heaven again, after all the other Gods had gone before her. She is many times directly called by the name of *Justitia*; as particularly by ^h *Virgil*. And when she had

^a Solinus in descriptione Romæ. ^b A Carmine. Ovid. Fast. ^c Quasi carens mente. ^d Vide Ovid. in Fasti's l. 3.

^e Hesiod. in Theogon. ^f Justitiæ antistita.

^g *Vixta jacet pietas, & virgo cæde madentes
Ultima cælestium terras Astræa reliquit.*

All duty dies, and weary'd justice flies
From bloody earth at last, and mounts the skies.

^h ——— extrema per illos

Justitia excedens terris vestigia fecit. Virg. Georg. l. 2.

Justice last took her flight from hence, and here

The prints of her departing steps appear.

returned to heaven again, she was placed where we now see the constellation ^a *Virgo*.

The parents of *Nemesis* were ^b *Jupiter* and *Necessity*; or, according to others, *Nox* and *Oceanus*. She was the Goddess that rewarded virtue, and punished vice; and she taught men their duty; so that she received her name ^c *from the distribution that she made to every body*. *Jupiter* enjoyed her, as the story says, in the shape of a *goose*; ^d after which she brought forth an egg, which she gave to a shepherd whom she met, to be carried to *Leda*. *Leda* laid up the egg in a box, and *Helena* was soon after produced of that egg. But others give us quite different accounts of the matter. The *Romans* certainly sacrificed to this Goddess, when they went to war; whereby they signified that they never took up arms, unless in a just cause. She is called by another name, *Adrastæa*, from *Adrastus*, a king of the *Argives*, who first built an altar to her: or, perhaps, from the ^e *difficulty of escaping from her*; because no guilty person can flee from the punishment due to his crime, though sometimes *justice* overtakes him late. She has indeed ^f wings, but does not always use them; but then ^g the slower her foot is, the harder is her hand. *Rhamnusia* is another name of this Goddess, from *Rhamnus*, a town in *Attica* ^h, where she had a temple, in which there was a statue of her made of one stone, ten cubits high; she holds

^a Boccac. l. 4. Geneal. Deor. ^b Pausan. in Arcad.

^c Ἀπὸ τῆς ἰσότητος ἐπιμελησέως, à distributione quæ unicuique fit, Plato de Legibus Dial. ^d Apollodor. lib. 3. Biblioth.

^e Ἀβ ἄ, non, & διδράσκω fugio, quodd videlicet nemo nocens effugere queat pœnam suis sceleribus debitam.

^f Pausan. in Atticis.

^g Ad scelerum pœnas ultrix venit ira tonantis,

Hoc gravioze manu, quo gravioze pede.

Vengeance divine to punish sin moves slow,

The slower is its pace, the surer is its blow.

^h Strabo. l. 9.

the bough of an apple-tree in her hand; and has a crown upon her head, in which many images of deer were engraven. ^a She had also a wheel, which denoted her swiftness when she punisheth.

^a *Sed Dea, quæ nimis obstat Rhamnusia votis,
Ingemuit, flexitque rotam.*—

Claudian.

Th' avenging Goddess, t' our desires unbent,
First groan'd, then turn'd her wheel.

CHAP. XI.

The Gods of the Woods, and the Rural Gods.

SECT. I. PAN. *His Names.*

WE are now come into the second part of the right-hand wall, which exhibits the images of the Gods and Goddesses of the Woods. Here you may see the Gods *Pan*, *Sylvanus*, and the *Fauni*, *Satyr*, *Silenus*, *Priapus*, *Aristaus*, and *Terminus*.

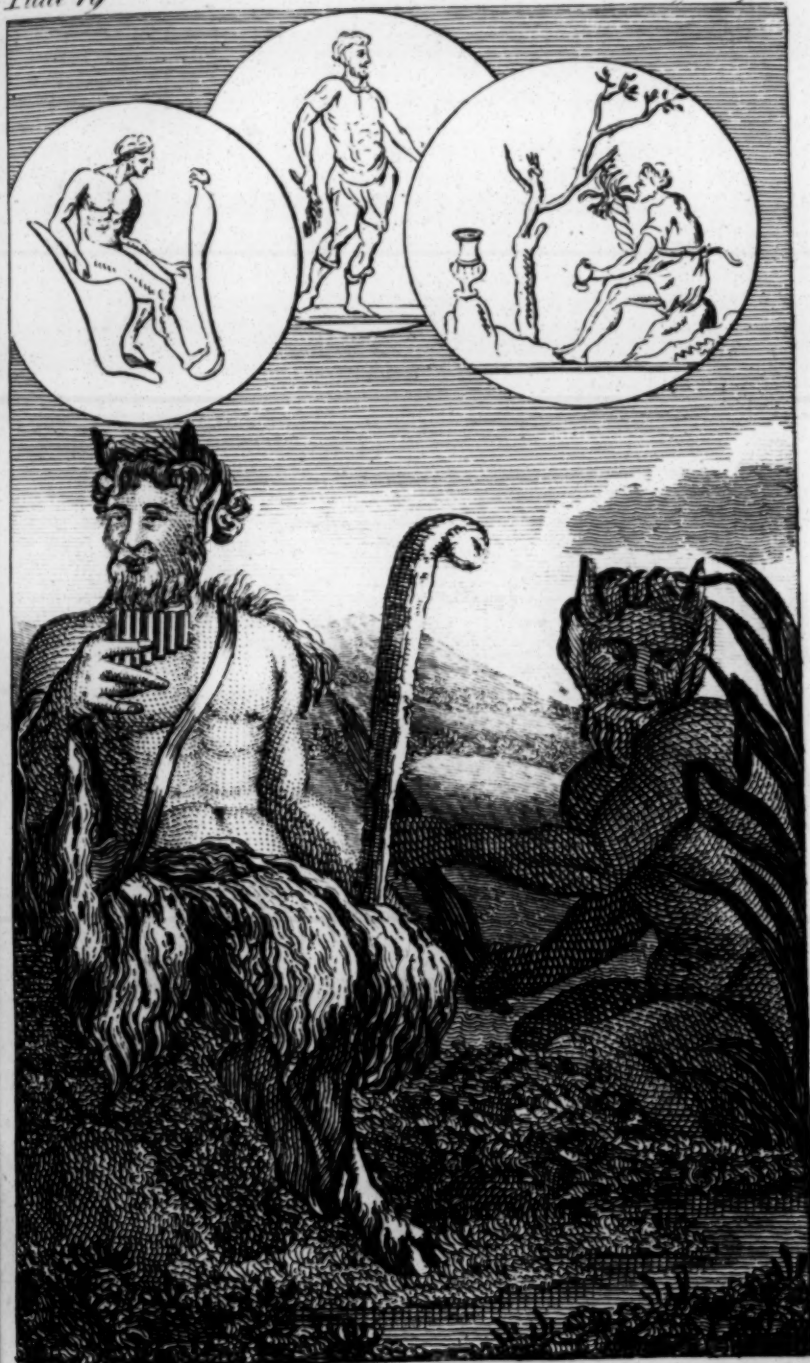
And there you see the Goddesses, *Diana*, *Pales*, *Flora*, *Feronia*, *Pomona*, and an innumerable company of *Nymphs*.

P. What Gods do you shew me? Do you call those cornuted monsters Gods, who are half men, and half beasts, hairy, and shaggy, with goats' feet and horses' tails.

M. Why not, since they have attained to that honour? First let us examine the prince of them all, *Pan*.

Pan is called by that name, either, as some tell us, ^b because he was the son of *Penelope* by all her *Woovers*, or, ^c because he exhilarated the minds of all the Gods with the music of the pipe, which he invented; and by the harmony of the cittern, upon which he played

^b *A Πᾶν omne, quodd ex omnium Procorum congressu cum Penelope sit natus Samius.* ^c *Homer. in Hymn.*



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skilfully as soon as he was born: or, perhaps, he is called *Pan*, ^a because he governs the affairs of the universal world by his mind, as he represents it by his body, as we shall see by and by.

The *Latins* called him *Inuus* and *Incubus*, the night-mare; ^b because he uses carnality with all creatures.

And at *Rome* he was worshipped, and called ^c *Lupercus* and *Lyceus*. To his honour a temple was built at the foot of the *Palatine* hill, and festivals called *Lupercalia* were instituted, in which his priests, the *Luperci*, ran about the streets naked.

^a Phurnutius. ^b Ab ineundo passim cum omnibus animalibus. *Servius* in *Aeneid*. ^c *Justin*. l. 43.

SECT. II. *The Descent of PAN.*

HIS descent is uncertain; but the common opinion is, that he was born of *Mercury* and *Penelope*. ^d For when *Mercury* fell violently in love with her, and tried in vain to move her, at last, by changing himself into a very white goat, he obtained his desire, and begat *Pan* of her, when she kept the sheep of her father *Icarius* in the mount *Taygetus*. *Pan*, after he was born, ^e was lapt up in the skin of a hare, and carried to heaven. But why do I here detain you with words? Look upon the image of him.

^d *Hesiod*. in *Euterpe*.

^e *Homer*. in *Hymn*.

SECT. III. *The Image of PAN.*

P. **I**S that *Pan*? ^f that horned half goat, that resembles a beast rather than a man, much less a God; whom I see described with a smiling ruddy face, and two horns; his beard comes down to his breast;

^f *Lucian*. in *Bacch*.

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^f Lucian. in *Bacch.*

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his skin is spotted, and his legs and thighs covered with long hair; he has the tail and the feet of a goat; his head is crowned, and he holds a crooked staff in one hand, and in the other a pipe of uneven reeds, with the music of which he can cheer even the Gods themselves. O ridiculous deity, fit only to terrify boys!

M. Believe me, he has frightened the men too: for when the *Gauls*, under *Brennus* their leader, made an irruption into *Greece*, and were just about to plunder the city *Delphos*, *Pan* in the night frightened them so much, that they all betook themselves to flight, when no-body pursued them. Whence we proverbially say, that men are in ^a *panic fears*, when we see them affrighted without a cause.

Now hear what the image of *Pan* signifies. *Pan*, they say, is a symbol of the universal world, as I intimated before: ^b in his upper part he resembles a man, in his lower part a beast; because the superior and celestial part of the world is beautiful, radiant, and glorious; as is the face of this God, whose horns resemble the rays of the sun, and the horns of the moon. The redness of his face is like the splendor of the sky; and the spotted skin that he wears, is an image of the starry firmament. In his lower parts he is shagged and deformed, which represents the shrubs, and wild beasts, and trees of the earth below. His goat's feet signify the solidity of the earth; and his pipe of seven reeds, that celestial harmony which is made by the seven planets. He has a sheep-hook, crooked at the top, in his hand, which signifies the turning of the year into itself.

^a Terrores Panici eorum sunt qui sine causâ perterrentur. Pausanias, Plutarchus. ^b Servius in Eclog. 2.

SECT. IV. *Actions of PAN.*

P. **B**UT what mean those young ladies that dance about him?

M. They are nymphs, who dance to the music of his pipe; ^a which instrument *Pan* first invented. You will wonder when you hear the relations which the Poets tell us of this pipe, to wit, ^b as oft as *Pan* blows it, the dugs of the sheep are filled with milk: for he is the *God of the Shepherds and Hunters, the Captain of the Nymphs, the President of the Mountains,* and of a *Country Life*; and the ^c *Guardian of the Flocks* that graze upon the mountains. Although his aspect is so deformed, yet when he changed himself into a white ram, he pleased and gratified *Luna*, ^d as it is reported: the nymph *Echo* fell also in love with him, and brought him a daughter named *Iringes*, who ^e gave *Medea* the medicines (they say) with which she charmed *Jason*. ^f He could not but please *Dryope*, to gain whom, he laid aside, as it were, his divinity, and became a shepherd. But he did not court the nymph *Syrinx* with so much success: for she ran away to avoid so filthy a lover; till coming to a river

^a *Pan primus calamos cerâ conjungere plures Instituit.* ————— Virg. Ecl. 2.

Pan taught to join with wax unequal reeds.

^b Orpheus in Hymn. Ibicus, Poeta Græcus.

^c — *Pan curat oves, oviumque magistros.* Idem. ibid. *Pan* loves the shepherds, and their flocks he feeds.

^d *Munere sic niveo lætæ, si credere dignum est, Pan-Deus Arcadiæ capiam te, Luna, fœellit.* Virg. Georg. 3.

^e 'Twas thus with fleeces milky white (if we May trust report) *Pan*, God of *Arcady*, Did bride thee, *Cynthia*, nor didst thou disdain, When call'd in woody shades, to ease a lover's pain.

^f *Theætet.* Poeta Græcus. ^f *Homer.* in Hymn.

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(where her flight was stopped) she prayed the *Naiades*, the *Nymphs of the Waters*, because she could not escape her pursuer, to change her into a bundle of reeds, just as *Pan* was laying hold of her, ^a who therefore taught the reeds in his arms instead of her. ^b The winds moving these reeds backward and forward occasioned mournful but musical sounds, which *Pan* perceiving, cut them down, and made them reeden pipes. But ^c *Lucretius* ascribes the invention of these pipes not to

^a *Hic se mutarent liquidas orâsse sorores :*

*Panaque cum pressam sibi jam syringa putaret
Corpore pro Nymphæ calamos irivisse palustres. Met. l. 1.*
When, that she might avoid a lustful rape,
She begg'd her sister nymphs to change her shape:
Pan thought h^e had hugg'd his mistress, when indeed
He only hugg'd a truss of moorish reed.

^b *Dumque ibi jâspirat, motos in arundine ventos
Effecisse sonum tenuem similemque querenti.
Arte novâ vocisq; Deum dulcedine captum,
Hoc mihi concilium tecum dixisse, manebit;
Atque ita disparibus calamis compagine cæcæ
Inter se junctis nimen tenuisse puellæ.*

He sighs, his sighs the tossing reeds return
In soft small notes, like one that seem'd to mourn;
The new but pleasant notes the God surpris'd,
Yet this shall make us friends at last, he cries:
So he this pipe of reeds unequal fram'd
With wax; and *Syrinx* from his mistress nam'd.

^c — *Zephyri cava per calamorum sibila primum
Agrestis docuere cecvas instare cicutas;*

*— e minutatim dulces audire querelas,
Tibia quas fundit digitis pulsata canentum:*

*Avia per nemora ac fibras saltusque reperta,
ser loca pastorum deserta, atque otia Dia. Lucr. l. 5.*

And while soft ev'ning gales blew o'er the plains,
And shook the sounding reeds, they taught the swains;
And thus the pipe was fram'd, and tuneful reed;
And while the tender flocks securely feed,
The harmless shepherds tun'd their pipes to love,
And *Amaryllis* sounds in ev'ry grove.

Pan,

Pan, but to some countrymen, who had observed, on some other occasion, the whistling of the wind through reeds. In the sacrifices of this God, ^a they offered to him milk and honey in a shepherd's bottle. He was more especially worshipped in *Arcadia*, for which reason he is so often called ^b *Pan Deus Arcadiæ*.

Some derive from him ^c *Hispania*, *Spain*, formerly called *Iberia*; for he lived there when he returned from the *Indian* war, to which he went with *Bacchus* and the *Satyrs*.

^a Theocr. in Viator. ^b Virg. 3. Georg. 4. Ecl. ^c Lil. Gyr.

CHAP. XII.

SYLVANUS.

ALTHOUGH many writers confound the *Sylvani*, *Fauni*, *Satyri*, and *Sileni*, with *Pan*, yet many distinguish them; therefore we will treat of them separately, and begin with *Sylvanus*.

That old man is *Sylvanus*, whom you see placed next to *Pan*, with the feet of a goat, and the ^d face of a man, of little stature; ^e he holds *Cypress* in his hand stretched out. He is so called from *Sylvæ*, the *Woods*; for he presides over them. ^f He mightily loved the boy *Cyparissus*, who had a tame deer, in which he took great pleasure. *Sylvanus* by chance killed it, whereupon the youth died for grief. ^g Therefore *Sylvanus* changed him into a *cypress tree*, and carried a branch of it always in his hand, in memory of his loss.

There were many other *Sylvani*, who endeavoured, as much as they could, to violate the chastity of women.

^d Ælian. Hist. Varia. ^e Martin. de Nuptiis.

^f Servius in Virg. Æneid. & Georg.

^g Et teneram à radice ferens, *Sylvane*, *Cupressum*. Georg. 1.

A tender *Cyprus* plant *Sylvanus* bears.

St. Austin says, ^a that they and the Fauni (commonly called incubi) were oftentimes wicked to women, desiring and enjoying their embraces. And Varro says, that they were mischievous to big-bellied women.

^a Eos cum Faunis (quos vulgo Incubos vocant) improbos sæpè extitisse mulieribus, & earum appetisse & pergisſe concubitum. Aug. de Civitate Dei, l. 15. c. 23.

CHAP. XIII.

SILENUS.

THAT old fellow who follows next, with a flat nose, and a bawld head, with large ears, and a small, flat, gore-bellied body, is *Silenus*; so called, ^b from his jocular temper, because he perpetually jests upon people. He sits upon a ^c *saddle-backed ass*; but when he walks, he leans upon a staff. He was *Bacchus*' foster-father, his master, and his perpetual companion, and consequently almost always drunk, as we find him described in the sixth eclogue of *Virgil*. The cup

^b Ἀπὸ τῆς σιδήσεως, id est, distertia in aliquem dicere. *Alian.* 3. Var. Hist. c. 10. ^c Pando Asello.

^d *Silenum pueri somno videre jacentem,
Inflatum besterno vinas, ut semper, Ioccho;
Certa procul tantum capiti delapsa jacebant,
Et gravis attritu pendebat cantharus ansa.*

— Two Satyrs, on the ground,
Stretch'd at their ease, their fire *Silenus* found;
Dropt with his fumes, and heavy with his load,
They found him snoring in his dark abode;
His rosy wreath was dropp'd not long before,
Borne by the tide of wine, and floating on the floor.
His empty can, with ears half worn away,
Was hung on high, to boast the triumph of the day.

which

which he and *Bacchus* used, was called *Cantharus*; and the staff with which he supported himself ^a *Ferula*: this he used when he was so drunk, as it often happened, that he could not sit, ^b but fell from his ass.

The Satyrs were not only constant companions of *Silenus*, but were assistant to him; for they held him in great esteem, and honoured him as their father; and, ^c when they became old they were called *Sileni* too. And concerning *Silenus*' ass, they say, that ^d he was translated into heaven, and placed among the stars; because, in the giants war, *Silenus* rode on him, and helped *Jupiter* very much.

^e But when *Silenus* once was taken, and asked, *What was the best thing that could befall man?* he, after long silence, answered, *It is best for all never to be born, but being born, to die very quickly.* Which expression *Pliny* reports almost in the same words: ^f *There have been many who have judged it very happy never to have been born, or to die immediately after one's birth.*

^a *Quinque senex ferula titubantes ebrius artus sustinet, & pando non fortiter hæret asello.* Ovid. Met. 4.
His staff does hardly keep him on his legs,
When mounted on his ass, see how he swags.

^b *Ebrius ecce senex pando delapsus asello,*
Clamarunt Satyri, surge, age, surge, pater. De Art. Am. 2.
Th' old soker's drunk, from's ass he's got a fall;
Rouse, daddy, rouse, again the satyrs bawl.

^c *Pausanias in Atticis.*

^d *Aratus in Phænomen.*

^e *Rogatus, quidnam esset hominibus optimum? respondit, omnibus esse optimum non nasci, & natos quam citissime interire.*
Plut. in Consolatione Apol.

^f *Multi exitere qui non nasci optimum censerunt, aut quam citissime aboleri.* *Plin. in Præfat. l. 7.*

CHAP. XIV.

The SATYRS.

BEHOLD! ^a those are *Satyrs* who dance in lascivious motions and postures under the shade of that tall and spreading oak; they have heads armed with horns, and goats' feet and legs, crooked hands, rough, hairy bodies, and tails not much shorter than horses' tails. There is no animal in nature more salacious and libidinous than these Gods. Their ^b name itself shews the filthiness of their nature: and *Pausanias* gave a proof of it, by relating a story of some mariners, who were drove upon a desert island by storm, and saw themselves surrounded by a flock of *Satyrs*: the seamen were frightened, and betook themselves to their ships, and the *Satyrs* left the *men*, but they seized the *women*, and committed all manner of wickedness with them.

^a Pausan. in Atticis. ^b Satyrus derivatur, ἀπὸ τῆς σατύρης, à veretro, Euseb. in Præp. Evang. ibid.

CHAP. XV.

The FAUNS:

THE *Fauns*, whom you see joined with the *Satyrs*, differ from them in the name only; at least they are not unlike them in their looks: ^c for they have hoofs and horns, and are ^d crowned with the branches

^c Ovid. *Fastorum* 2.

^d Idem, in *Epistola* Oenones.

of the pine. When they meet drunken persons, they stupify them (as it is said) with ^a their looks alone. The *boors* of this country call them the ^b *rural Gods*; and pay them the more respect; because they are armed with horns and nails, and painted in terrible shapes.

Faunus, or *Fatuellus*, ^c was the son of *Picus* king of the *Latins*. ^d He married his own sister, whose name was *Fauna*, or *Fatuella*: he consecrated and made her priestess, after which she had the gift of prophecy. History likewise tells us, that this *Faunus* was the father and *prince* of the other *fauns* and the *satyrs*. ^e His name was given him from his skill in *prophefying*, and from thence also *Fatus* signifies both persons that speak rashly and inconsiderately, and enthusiasts; because they, who prophefy, deliver the mind and will of another, and speak things which themselves, many times, do not understand.

^a Ovid. in Epistola Phædræ. ^b Dii agrestes. Virgil. Georg. 1. ^c Servius 7. *Æneid*. 6. ^d Nat. Comes lib. 5. ^e Faunus dicitur à *fando* seu vaticinando. Ser. 7. *Æneid*. *Isid.* *Hisp.* Episcopus.

CHAP. XVI.

PRIAPUS.

P. **H**A! What means that *naked* God, with his sickle, behind the trunk of the tree? Why does he hide the half of his body so?

M The painter was modest, and therefore painted but half of him, because he is a shameless and *obscene*: his name is *Priapus*. I am ashamed to tell the story of him, it is so very filthy; and therefore I shall only say, that he was the son of *Venus* and *Bacchus*, born at *Lampsacus*, where his mother hating his deformity, and the disproportion of his members, rejected him.

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him. Yet he pleased the women of *Lampsacus*, inſo-
much that their husbands baniſhed him from the city,
till by the oracle's command he was recalled, and
made *God of the Gardens*, and crowned with garden
herbs. He carries a ſickle in his hand, to cut off from
the trees all ſuperfluous boughs, and to drive away
thieves and beaſts, and miſchievous birds; from
whence he is called *Aiſtupor*. Therefore his image is
uſually placed in gardens, as we may learn from ^a *Ti-*
bullus, ^b *Virgil*, and ^c *Horace*. He is called *Helleſponti-*
acus by the poets; becauſe the city of *Lampsacus*,
where he was born, was ſituated upon the *Helleſpont*.
All agree that he was very deformed, and they ſay, that
this was the occaſion of the deformity of this God.
When *Juno* ſaw *Venus* was big with child, ſhe was
jealous; and therefore, under pretence of aſſiſting her
in her labour, ſhe ſpitefully miſuſed her, ſo that the
young child was ſpoiled and deformed, and from his
deformity called *Priapus*, *Phallus*, and *Faſcinum*; all
which three names favour of *obſcenity*, though by
ſome ^d he is called *Bonus Dæmon*, or *Genius*. Indeed

^a *Pomofisque rubor cuſtos ponatur in hortis,
Arceat ut ſævâ falce Priapus aves.*

With th' ſwarthy guardian God our orchards grace,
With this ſtiff ſickle he the birds will chace.

^b *Et cuſtos furum atque avium cum falce ſaligna
Helleſpontiaci ſervet tutela Priapi,* Georg. l. 1.

Befides the God obſcene, who frights away,
With his lath ſword, the thieves and birds of prey.

^c *Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus ſcamnum faceretne Priapum,
Maluit eſſe Deum. Deus inde ego furum aviumque
Maxima formido.*

Hor. Sat. 8.

'Till artiſts doubting, which the log was good
For, ſtool, or God; reſolv'd to make a God;
So I was made; my form the log receives:
A mighty terror I to birds and thieves.

^d Vide *Phurnutium*.

Juno's

Juno's touch was not necessary to make the child monstrous; for, can any beautiful offspring be expected from a sot and a whore?

CHAP. XVII.

ARISTÆUS.

HE is called *Aristæus*, whom you see busied in that nursery of olives, supporting and improving the trees. He is employed in drawing oil from the olive, which art he first invented. He also found out the use of honey, and therefore you see some rows of beehives near him. ^a For which two profitable inventions, the ancients paid him divine honours.

He was otherwise called *Nomius* and *Agræus*, and was the son of ^b *Apollo* by *Cyrene*, or, as *Cicero* says, the son of *Liber Pater*, educated by the nymphs, and taught by them the art of making oil, honey, and cheese. He fell in love with *Euridice*, the wife of *Orpheus*, and pursued her into a wood, where a serpent stung her so that she died. The nymphs hated him so much for this, that they destroyed all his bees, to revenge the death of *Euridice*. This loss was exceedingly deplored by him; and asking his mother's advice, he was told by the oracle, that he ought by sacrifices to appease *Euridice*. Wherefore he sacrificed to her four bulls, and four heifers, and his loss was supplied, for suddenly a swarm of bees burst forth from the carcases of the bulls.

^a Pausanias in Arcadicis.

^b Apollonius, l. 6. in Verron.

CHAP. XVIII.

TERMINUS.

P. **B**UT, pray, what is that stone or log placed there? It is so far off that I cannot distinguish whether of the two it is.

M. It has a place among the *rural* Gods, because it is a God itself.

P. A God, do you say? Surely you jest, sir.

M. No; it is not only a God, but a God greatly honoured in this city of *Rome*. They call him *Terminus*, and imagine that the boundaries and limits of men's estates are under his protection. His name, and the divine honours paid to him by the ancients, are mentioned by ^a *Ovid*, by ^b *Tibullus*, and by ^c *Seneca*. The statue of this God ^d was either a square stone, or a log of wood plained; which they usually perfumed with ointment, and crowned with garlands.

And indeed the *Lapides Terminales* (that is, *land-marks*) were esteemed *sacred*: ^e so that whoever dared

^a *Termine, siue lapis, siue es desertus in agro Stipes, ab antiquis tu quoque nomen habes.* Ovid. Fast. 2.

*Terminus, whether stump or stone thou be,
The ancients gave a Godhead too to thee.*

^b *Nam veneror, seu stipes habet desertus in agris,
Seu vetus in triviis florida ferta lapis.*

For I my adoration freely give,
Whether a stump forlorn my vows receive,
Or a beslower'd stone my worship have.

^c ——— *Nullus in campo sacer*

Divisit agro arbiter populis lapis. Hippol. Act. 2.

The sacred land-mark then was quite unknown.

^d *Arnobius contra Gentes, l. 1. Clemens Alex. Strom. 7.*

^e *Dion Halicarn. l. 2.*

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to move, or plow up, or transfer them to another place, his head became devoted to the *Dii Terminalibus*, and it was lawful for any body to kill him.

And further, though they did not sacrifice the lives of animals to those stones, because they thought that it was not lawful to *stain them with blood*; yet they offered wafers made of flour to them, and the first fruits of corn, and the like: and upon the last day of the year they always offered festivals to their honour, called *Terminalia*.

Now we pass to the *Goddeffes of the Woods*.

CHAP. XIX.

The Goddeffes of the Woods. DIANA.

P. **I**T is very well. Here comes a Goddeff^a taller than the other Goddeffes, in whose *virgin-looks* we may ease our eyes, which have been tired with the horrid sight of those monstrous deities. Welcome, *Diana*; ^b your hunting habit, the bow in your hand, and the quiver full of arrows, which hangs down from your shoulders, and the skin of a deer fastened to your breast, discover who you are. ^c Your behaviour, which is free and easy, but modest and decent; your garments, which are handsome and yet careless; shew that you are a virgin. Your ^d name shews your modesty and honour. I wish that you, who are the tallest of the Goddeffes, ^e to whom women owe their stature, would implant in them also a love of your chastity. For I know you hate, you abhor the conversation of men,

^a Virgil. *Aeneid.* 1. ^b Idem *ibid.* ^c Pausan. in *Arca-*
dicis. ^d "Ἀρτεμῖς, ab ἀρτεμῖς, *perfectus*, pudicitiam inte-
gritatemque Dianæ indicat. Strabo, l. 14. ^e Homer.
Odyss. 20.

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and fly from the very sight of them. Yet reject the temptations of delight, and abhor the charming witchcraft of pleasure with all your heart.

Actæon, the son of *Aristæus*, that famous huntsman, ^a fatally learned this, when he impudently looked upon you, when you were naked in the fountain: you deferred not the punishment of his impurity for a moment, for, sprinkling him with the water, you changed him into a deer, to be afterward torn in pieces by his own dogs.

Farther honour is due to you; because you are the moon, ^b the glory of the stars, and the only Goddess ^c who observed perpetual chastity.

Nor am I ignorant of that famous and deserving action which you did, to avoid the flames of *Alpheus*, ^d when you so hastily fled to your nymphs, who were all together in one place; and besmeared both yourself and them with dirt so, that when he came he did not know you: whereby your honest deceit succeeded according to your intentions; and the dirt, which fouls every thing else, added a new lustre to your virtue. Welcome once again! O! ^e guardian of the mountains; by whose kind assistance women in child-bed are preserved from death.

^a Ovid. 4. *Metam.* ^b *Astrorum decus* Virg. *Æneid.* 9.

^c *Æternum telorum & Virginitatis amorem*

Intemerata colit.

Virg. *Æneid.* 11.

— Herself untainted still,

Hunting and chastity she always lov'd.

^d Pausanias in poster. *Eliac.*

^e *Montium custos, nemorumque virgo,*

Quæ laborantes utero puellas

Ter vocata audis admisque letho.

Diua triformis. Hor. *Carm.* l. 3.

Queen of the mountains and the groves!

Whose hand the teeming pain removes,

Whose aid the sick and weak implore,

And thrice invoke thy threefold power.

M. So!

M. So! *Palæophilus*, you have thus long cheated me?

P. What, I cheated you?

M. Yes, you; you have so dexterously concealed your knowledge, and endeavoured to make me believe so long, that you are ignorant and unskilful in the mythology of the heathens.

P. I am as unskilful as I pretended. You may believe me when I swear, that I am altogether ignorant of these things that you teach me. Nor can you suppose otherwise from those things, which I now repeat about *Diana*. For, from a boy I have loved this Goddess for her modesty? and out of respect to her I learnt these few things, which you heard me speak. I am wholly blind, and beg, that by your assistance you would guide me. I speak sincerely, I am a mere fresh-man.

M. You can scarce make me believe so. But, however, I will verify the old proverb, ^a and teach one that knows more than myself. I will begin from that word that you last mentioned.

Diana is called ^b *Triformis* and *Tergemina*. First, because, though she is but one Goddess, yet she has three different names, as well as three different offices: in the heavens she is called *Luna*; on the earth she is named *Diana*; and in hell she is styled *Hecate* or *Proserpina*. In the heavens she enlightens every thing by her rays; on the earth she keeps under her power all wild beasts by her bow and her dart; and in hell she keeps all the ghosts and spirits in subjection to her by her power and authority. These several names and offices are comprised in an ingenious ^c distich. But although *Luna*, *Diana*, and *Hecate* are commonly thought to be only three different names of the same

^a *Sus Minervam.*

^b *Cicero 3. de Nat.*

^c *Terret, lustrat, agit; Proserpina, Luna, Diana;*

Ima, suprema, feras; sceptro, fulgore, sagittâ.

Dempliter. in Paralip. Goddess,

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Goddeſs, yet ^a *Hefiod* eſteems them three diſtinct Goddeſſes. Secondly, becauſe ſhe has, as the poets ſay, *three heads*: the head of a horſe on the right ſide, of a dog on the left, and a human head in the miſt: whence ſome call her ^b three-headed, or three-faced. And ^c others aſcribe to her the like- neſs of a bull, a dog, and a lion. ^d *Virgil* and ^e *Claudian* alſo mention her three countenances. Thirdly, according to the opinion of ſome, ſhe is called *Triformis*, ^f becauſe the moon hath three ſeveral *phaſes* or ſhapes: the *new-moon* appears arched round with a circle of light. The *half-moon* fills a ſemicircle with light; and the *full-moon* fills a whole circle or orb with its ſplendor. But let us examine theſe names more exactly.

She is named *Luna* ^g from *ſhining*, either becauſe ſhe only in the night-time ſends forth a glorious light, or elſe becauſe ſhe ſhines by borrowed light, and not by her own; and therefore the light with which ſhe ſhines is always ^h new light. Her chariot is drawn with a white and black horſe; or with two oxen; becauſe ſhe has got two horns; ſometimes a mule is added, ſays *Feflus*, becauſe ſhe is barren, and ſhines by the light of the ſun. Some ſay, that *Lunæ* of both ſexes have

^a Orpheus in *Argon.* ^b Τριτοκέφαλον ἢ τριπρόσωπον, *Cor- nut.* & *Artemidor.* 2. *Oneirocr.* ^c *Porph.* ap. *Ger.*

^d *Tircentum tonat ore Deos, Erebumque, Chaosque, Tergeminamque Hecatem, tria Virginis ora Dianæ.* *Night, Erebus, and Chaos* ſhe proclaims, And threefold *Hecate* with her hundred names, And three *Diana's*.

^e *Ecce procul ternis, Hecate variata, figuris.* Behold far off the Goddeſs *Hecate*

In threefold ſhape advances —

^f *Ap. Lil. Gyr.*

^g *A lucendo, quòd una ſit quæ noctu lucet, Cic.* 2. *de Nat. vel.* ^h *Quòd luce aliena ſplendeat, unde Græcè dicitur Σελήνη ἀσέλας νέον, id eſt, lumen novum, Id. ibid.*

been worshipped, especially among the *Egyptians*; and indeed, they give this property to all the other Gods. Thus both *Lunus* and *Luna* were worshipped, but with this difference, that those who worshipped *Luna* were thought subject to the women, and those who worshipped *Lunus* were superior to them. ^a We must also observe, that the men sacrificed to *Venus*, under the name of *Luna*, in women's clothes, and the women in men's clothes.

This *Luna* had a gallant who was named *Endymion*, and he was mightily courted by her; ^b insomuch that, to kiss him, she descended out of heaven, and came to the mountain *Latmus*, or *Lathynius*, in *Caria*; where he lay condemned to an eternal sleep by *Jupiter*; because, when he was taken into heaven, he impudently attempted to violate the modesty of *Juno*. In reality, *Endymion* was a famous *astronomer*, who first described the course of the moon, and he is represented sleeping, because he contemplated nothing but the planetary motions.

Hecate may be derived from ἡκαθεν [*Hecathen*] *eminus*; because the moon darts her rays or arroars afar off. ^c She is said to be the daughter of *Ceres* by *Jupiter*, who being cast out by her mother, and exposed in the streets, was taken up by shepherds, and nourished by them; for which reason ^d she was worshipped in the streets, and her statue was usually set before the doors of the houses, whence she took the name *Propylæa*. Others derive her name from ἡκατον [*Hekaton*] *centum*, because they sacrificed a hundred victims to her: ^e or because by her edict, those who

^a Servius in 2. *Æneid*. Philocor. Spartian. in Iov. Caracal. ^b Apoll. 4. Argonaut. Plin. l. 2. c. 9.

^c Hesiod. in Theogon.

^d *Nocturnisque Hecate triviis ululata per urbes*. *Æneid*. 9. And *Hecate* by night ador'd with shrieks.

^e Pausan. in Atticis.

die, and are not buried, *wander a hundred years up and down Hell.* However, it is certain, she is called *Trivia* a *Triviis*, *from the streets*; for she was believed to preside over the streets and ways; so that they sacrificed to her in the streets; ^a and the *Athenians*, every new-moon, made a sumptuous supper for her there, which was eaten in the night by the poor people of the city. ^b They say that she was excessive tall; her head was covered with frightful snakes instead of hair, and her feet were like serpents. ^c She was represented encompassed with dogs; because that animal was sacred to her; and *Hesychius* says, that she was sometimes represented by a dog. We are told that she presided over enchantments, and that, ^d when she was called seven times, she came to the sacrifices: as soon as these were finished, ^e several apparitions appeared, called from her *Hecataë*.

She was called by the *Egyptians* ^f *Bubastis*; her feasts were named *Bubastæ*; and the city where they were yearly celebrated, was called *Bubastis*.

Brimo is another of the names of *Hecate* and *Diana*; which is derived from ^g *the city*, which she gave when *Apollo* or *Mars* offered violence to her when she was a hunting.

She was called *Lucina* and *Opis*, because ^h *she helps to bring the children into the world*, which good office (as they say) she first performed to her brother *Apollo*: for, as soon as she herself was born, she assisted her mother *Latona*, and did the office of a midwife; ⁱ but was so affrighted with her mother's pain, that she resolved never to have children, but to live a virgin perpetually.

^a Aristophanes in *Pluto*. ^b *Lucian*. *Pseudoph.* ^c *Apud Gyrard. Apollin.* ^d *Argonaut.* ^e *Ovid. 9. Metam.* ^f *Apollon. 3. Argon.* ^g à *Βεγμείω*, fremo, irâ exardesco. ^h *Quòd infantibus in lucem venientibus opem ferat, Aug. de Civitat. 4. c. 1.* ⁱ *Callimach. Hymn. in Dian.*

She is called *Chitone* and *Chitonia*, ^a because women, after child-birth, used first to sacrifice to *Juno* and then offer to *Diana* their own and their children's clothes.

She was named *Dietyнна*, not only from the ^b nets, which she used ^c (for she was an huntress, and the princess of hunters; (for which reason all woods were dedicated to her) but also because ^d *Britomartis* the virgin, whom she hunted, fell into the nets, and vowed, if she escaped, to build a temple for *Diana*. She did escape, and then consecrated a temple to *Diana Dietyнна*. Others relate the story thus: when *Britomartis*, whom *Diana* loved, because she was an huntress, fled from *Minos* her lover, and cast herself into the sea; she fell into the fishermen's nets, and *Diana* made her a Goddess. And since we are talking of hunting, give me leave to add, that the ^e ancients thought that *Diana* left off hunting on the *ides* of *August*; therefore at that time it was not lawful for any one to hunt, but they crowned the dogs with garlands, and, by the light of torches made of stubble, they hung up the hunting instruments near them.

We shall only adjoin, to what has been said, the two stories of *Chione* and *Melcager*.

Chione was the daughter of *Dædalion*, the son of *Dædalus*: she was deflowered by *Apollo* and *Mercury*, and brought forth twins, namely, *Philammon*, a skilful musician, the son of *Apollo*; and *Autolychnus* the son of *Mercury*, who proved a famous ^f juggler, and an art-

^a χιτών, quasi tunicata à χιτών, tunica; solebant enim foeminae partus laboribus persunctae Junoni sacrificare; suas autem & infantium vestes Dianae consecrare, Plut. 3. Symp. c. ult. ^b Retia enim δίκτυα dicuntur. ^c Ovid. 2. Met. Lact. Plac. ^d Schol. Arist. ^e Brodæus in Anth. ex Schol. Pind.

^f — Furtum ingeniosus ad omne,

Qui facere assuevit, patriæ non degener artis.

Candida de nigris & de candentibus atra. Ovid. Met. 11.

Cunning in theft, and wily in all sleights,

Who could with subtlety deceive the sight,

Converting white to black, and black to white.

ful thief. She was so far from thinking this a shame that she grew very proud; nay openly boasted, ^a that her beauty had charmed two Gods, and that she had two sons by them. Besides, she was ^b so bold as to speak scornfully of *Diana's* beauty, and to prefer herself before her: but *Diana* punished the insolence of this boaster: for she shot an arrow through her tongue, and thereby put her to silence.

Meleager was punished for his father ^c *Oeneus'* fault, who, when he offered his first fruits to the Gods, wilfully forgot *Diana*; wherefore she was angry, and sent a wild boar into the fields of his kingdom of *Caledonia* to destroy them. *Meleager*, accompanied with many chosen youths, immediately undertook either to kill this boar or to drive him out of the country. The virgin *Atalanta* was among the hunters, and gave the boar the first wound; and soon after *Meleager* killed him. He valued *Atalanta* more who wounded him, than himself who killed him, ^d and

^a — *Se peperisse duos, & Diis placuisse duobus.*

That she two sons had brought, by having p eas'd two

^b — *Se præferre Dianæ*

(Gods.

*Sustinuit, faciemque Deæ culpavit. At illi
Ira ferox mota est, factisque placabimus, inquit.
Nec mora, curvavit cornu, nervisque sagittam
Impulit, et meritam trajecit arundine linguam.*

She to *Diana's* durst her face prefer,
And blame her beauty. With a cruel look,
She said our deed shall right us. Forthwith took
Her bow, and bent it; which she strongly drew,
And through her guilty tongue the arrow flew.

^c Ovid. 8. Metam.

^d — *Exuvias, rigidis horrentia setis
Terga dat, & magnis insignia dentibus ora.
Illi lætitiæ est cum munere muneris auctor,
Invidere alii, totoque erat agmine murmur.*

Then gave the bristled spoil and ghastly head
With monstrous tusches arm'd, with-terror bred.
She in the gift and giver pleasure took.
All murmur, with preposterous envy struck.

therefore

therefore offered her the boar's skin. But the uncles of *Meleager* were enraged that the hide was given to a stranger, and violently took it from her; whereupon *Meleager* killed them. As soon as his mother *Althæa* understood that *Meleager* had killed her brothers, she sought revenge like a mad-woman. In *Althæa's* chamber was a billet, which, when *Meleager* was born, ^a the fates took, and threw it into the fire, saying, the new-born infant shall live as long as this stick remains unconsumed. The mother snatched it out of the fire, and quenched it, and laid it in a closet. But now, moved with rage, she goes to her chamber, and fetching the stick, ^b she threw it into the fire; and, as the log burned, *Meleager*, though absent, felt fire in his bowels, which consumed him, in the same manner that the wood was consumed; and when at last the log was quite reduced to ashes, and the fire quenched, *Meleager*, at the same time, expired, and turned to dust.

^a *Tempora, dixerunt, eadem lignoque tibi que,
O modo nate, damus; quo postquam carmine dicto
Excessere Deæ; flagrantem mater ab igne
Eripuit ramum, sparsitque liquentibus undis;
Servatusque diu juvenis servaverat annis.*

O lately born, one period we assign
To thee and to the brand. The charm they weave
Into his fate, and then the chamber leave.
His mother snatch'd it with a hasty hand
Out of the fire, and quench'd the flagrant brand.
This in an inward closet closely lays,
And by preserving it prolongs his days.

^b — *Dextraque aversa trementi,
Funerem torrem medios conjecit in ignes.*

— With eyes turn'd back, her quaking hand
To trembling flames expos'd the fun'ral brand.

CHAP. XX.

PALES.

THAT old lady, whom you see ^a surrounded with *shepherds*, is *Pales* the Goddess of *Shepherds* and *Pastures*. Some call her *Magna Mater*, and *Vesta*. To this Goddess they sacrificed milk, and wafers made of millet, that she might make the pastures fruitful. They instituted the feasts called *Palilia* or *Parilia* to her honour, which were observed upon the eleventh or twelfth day of the calends of *May*, by the shepherds, in the field on the same day in which *Romulus* laid the foundation of the city. These feasts were celebrated to appease this Goddess, that she might drive away the wolves, and prevent the diseases incident to cattle. The solemnities observed in the *Palilian Feasts* were many: the shepherds placed little heaps of straw in a particular order, and at a certain distance; then they danced and leaped over them: then they purified the sheep, and the rest of the cattle with the fume of rosemary, laurel, sulphur, and the like; as we learn from *Ovid*, ^b who gives a description of these rites.

^a Virg. Eclog.

^b *Alma Pales, faveas pastoria sacra canenti,
Prosequar officio si tua facta meo.*

*Certe ego de vitulo cinerem, stipulamque sabalem
Sepe tuli, læva, februa tosta, manu.*

*Certe ego transilui positas ter in ordine flammæ,
Virgaque rorales taurea misit aquas.*

Great *Pales*, help; the past'ral rites I sing,
With humble duty mentioning each thing.
Ashes of calves, and bran-straw oft I've held,
With burnt purgations in a hand well fill'd.
Thrice o'er the flames, in order rang'd, I've leapt,
And holy dew my laurel twig has dript.

CHAP. XXI.

FLORA.

P. **Y**OU need not tell me who that Goddess is, ^a whom I see adorned with so much finery and gracefulness, so dressed and beautified with *flowers*. It is *Flora* the Goddess and President of Flowers. Is it not?

M. It is true, the *Romans* gave her the honour of a Goddess; but, in reality, she was a famous strumpet, who, by her abominable trade, heaped up a great deal of money, and made the people of *Rome* her heir. Particularly, she left a certain sum, the yearly interest of which was settled, that the games, called *Florales*, or *Floralia*, might be celebrated annually on her birth-day. But, because this appeared scandalous, impious, and profane to the senate, as it really was, they covered their design, and worshipped *Flora*, under the title of Goddess of Flowers; and pretended that they offered sacrifice to her, that the plants and trees might flourish.

Ovid follows the same fiction, and relates, ^b that *Chloris*, an infamous nymph, was married to *Zephyrus*, from whom she received the power over all the flowers: but let us return to *Flora* and her games. Her image, as we find in *Plutarch*, was exposed in the temple of *Castor* and *Pollux*, dressed in a close coat, and holding in her right-hand the flowers of beans and pease. ^c For while these sports were celebrated, the officers, or *Ædiles*, scattered beans, and other pulse among the people. These games were proclaimed and begun by sound of trumpet, as we find mentioned

^a Lactantius, l. i. c. 24. ^b Ovid. in Fastis. ^c Val. Max. l. 2. c. 5.

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in ^a *Juvenal*. Then the lewd women came forth in public, and shewed tricks naked. Strange! that such filthiness should be called *Flores*, and such games *Floralia*.

^a — *Dignissima certè
Florali matrona tubâ.* —

Sat. 6.

— A woman worthy sure
Of *Flora's* iestal trumpet.

CHAP. XXII.

FERONIA.

Feronia, the ^b *Goddeſs of the Woods*, is juſtly placed near *Flora* the *Goddeſs of Flowers*: ſhe is called *Feronia*, from the care ſhe takes in ^c producing and propagating trees. The higher place is due to her, becauſe fruits are more valuable than flowers, and trees than ſmall and ignoble plants. It is ſaid, ſhe had a grove ſacred to her, under the mountain *Soraſte*; this was ſet on fire, and the neighbours were reſolved to remove the image of *Feronia* from thence, when on a ſudden the grove became green again. ^d *Strabo* reports, that thoſe who were inſpired by this Goddeſs, uſed to walk bare-foot upon burning coals without hurt. Though many believed, that by the Goddeſs *Feronia* that virtue is only meant, by which fruit and flowers were produced.

^b *Virg.* 7. *Æn.* ^c *Feronia à ferendis arboribus dicta.*
^d *Strabo Geogr.* 1. 5.

CHAP. XXIII.

POMONA.

POMONA is the Goddess, the Guardian, the President, not of the ^a apples only, but of all the fruit and the product of trees and plants. As you see, she follows after *Flora* and *Feronia* in order; but in the greatness of her merit she far surpasses them; and has a priest who only serves her, called *Flamen Pomonalis*.

P. What toothless hag is that, which is so obsequious to *Pomona*?

M. It is not an old woman, but a God. I do not wonder that you are deceived, since in this disguise he deceived *Pomona* herself. When she was very busy in looking after her gardens and orchards with great care, and was wholly employed in watering and securing the roots, and lopping the over-grown branches, ^b *Vertumnus*, a principal God among the Romans (called so because he had power to turn himself into what shape he pleased) was in love with *Pomona*, and counterfeited the shape of an old grey-headed woman. He ^c came leaning on a staff into the gardens, admired the fruit and beauty of them, and, commending her care about them, he saluted her. He viewed the gardens, and, from the observations which he had made, he began to discourse of marriage, telling her that it would add to the happiness even of a God to have her to wife. Observe, says he, the trees which creep up this wall: how do the apples and plums strive which

^a Pomona à pomis dicitur.

^b Vertumnus à vertendo, quòd in quas vellet figuras sese vertere poterat.

^c Innitens baculo, positus per tempora canis. Ovid. Met. 14.

With grey-hair'd noddle, leaning on a staff.

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shall excel the other in beauty and colour ! whereas, if they had not ^a props or supports, which, like husbands, hold them up, they would perish and decay. All this did not move her, till *Vertumnus* ^b changed himself into a young man, and then she began also to feel the force and power of love, and submitted to his wishes.

^a *At si staret, ait, cælibis sine palmitæ truncus,
Nil præter frondes, quare peteretur, haberet ;
Hæc quoque, quæ junctæ vitis requiescit in ulmo,
Si non junctæ foret, terræ acclinata jaceret :
Tu tamen exemplo non tangeris arboris hujus.*
Yet saith he, if this elm should grow alone,
Except for shade, it would be priz'd by none :
And so this vine in am'rous foldings wound,
If but disjoin'd, would creep upon the ground ;
Yet art not thou by such examples led,
But shunn'st the pleasures of an happy bed.

^b — *In juvenem reddit, & anila demit
Instrumenta sibi ; talisque apparuit illi,
Qualis ubi oppositas nitidissima solis imago
Evicit nubes, nullâque obstante reluxit.
Vimque parat, sed vi non est opus, inque figurâ
Capta Dei nympha est & mutua vulnera sensit.*

— Again himself he grew ;
Th' infirmities of heatless age depos'd,
And such himself unto the nymph disclos'd ;
As when the sun, subduing with his rays
The muffling cloud, his golden brow displays,
He force prepares ; of force there was no need,
Struck with his beauty, mutually they bleed.

CHAP. XXIV.

The NYMPHS.

NOW observe that great company of neat, pretty, handsome, beautiful, charming virgins, who are very near the gardens of *Pomona*. Some run about the woods, and hide themselves in the trunks of the aged oaks; some plunge themselves into the fountains, and some swim in the rivers. They are called by one common name ^a *nymphs*, ^b *because they always look young*, or ^c *because they are handsome*. Yet all have their proper names besides, which they derive either from the places where they live, or the offices they perform; they are especially distributed in three classes, *celestial*, *terrestrial*, and *marine* nymphs.

The *celestial* nymphs were those *genii*, those *souls* and *intelleſts*, ^d who guided the *spheres* of the heavens, and dispensed the influences of the stars to the things of the earth.

Of the *terrestrial* nymphs some preside over the woods, and were called *Dryades* from a *Greek* word ^e, which principally signifies an oak, but generally any tree whatever. These *Dryades* had their habitations in the *oaks*. Other *nymphs* were called ^f *Hamadryades*, for they were born when the *oak* was first planted, and when it perishes they die also. The ancients held strange opinions concerning oaks, they imagined that even the smallest oak was sent from heaven.

^a Phurnut. ^b Ἀπὸ τῆ ἀεὶ νέας φαίνεσθαι quòd semper juvenes apparent. ^c Ἀπὸ τῆ φαίνειν splendere, quòd formæ decore præfulgeant. ^d Ex. Plut. Macrobian. Procl. ^e ἡ δρυς, id est, quercus. Virg. Georg. 4. ^f Ἀβ ἄμα, simul, & δρυς, quercus.

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The ^a *Druïds*, priests of the *Gauls*, esteemed nothing more divine and sacred, than the excrescence which sticks to oaks. Others of the *terrestrial* nymphs are called ^b *Oreades* or *Orestiades*, because they presided over the mountains. Others ^c *Napeæ*, because they had dominion over the groves and vallies. Others ^d *Leimoniades*, because they looked after the meadows and fields. And others ^e *Meliæ*, from the ash-trees sacred to them; and these were supposed to be the mothers of those children, who were accidentally born under a tree, or exposed there.

The *marine* nymphs were either those nymphs ^f which preside over the seas, and were called *Nereides*, or *Nerinaæ*, from the sea-god *Nereus*, and the sea-nymph *Doris*, their parents (which *Nereus* and *Doris* were born of *Tethys* and *Oceanus*, from whom they were called *Oceanitides* and *Oceanicæ*) or those nymphs who preside over the fountains, and were called ^g *Nai-des* or *Naiades*; or else inhabit the rivers, and were called *Fluviales* or ^h *Potamides*; or lastly, who preside over the lakes and ponds, and were called ⁱ *Linnades*.

All the *Gods* had nymphs attending them. *Jupiter* speaks of his ^k in *Ovid*. *Neptune* had several nymphs, insomuch that *Hesiod* and *Pindar* call him ^l *Nymphagetes*, that is, the *Captain of the Nymphs*. The poets generally gave him fifty. *Phæbus* likewise had nymphs called *Aganippidæ* and *Musæ*. Innumerable were the nymphs of *Bacchus*, who were called by different names, *Bacchæ*, *Bassarides*, *Eloides*, and *Thyades*. Hunt-

^a Lil. Gyr. Synt. 1. ^b Ab ὄρεσιν, mons. ^c ἀνάπτε, saltus vel vallis. ^d ἀλειμών, pratum. ^e ἀμειλία, fraxinus. ^f Orph. in Hymn. ^g ἀνάω, fluo. ^h ἀποταμίδες, fluvius. ⁱ ἀλίμνη, lacus.

^k *Sunt mihi Semidei, sunt rustica Numina Fauni, Et Nymphæ, Satyrique, & Monticolæ Sylvani.* Met. l. 1. Half Gods and rustic fauns attend my will,

Nymphs, satyrs, sylvans that on mountains dwell.

^l Νυμφαγέτης, id est, Nympharum dux. *Hesiod.* & *Pind.* in Isthm.

ing nymphs attended upon *Diana*; and sea-nymphs, called *Nereides*, waited upon *Tethys*: and ^a fourteen very beautiful nymphs belonged to *Juno*. Out of all which I will only give you the history of two.

Arethusa was one of *Diana's* nymphs: her virtue was as great as her beauty. The pleasantness of the place invited her to cool herself in the waters of a fine clear river: *Alpheus*, the God of the river, assumed the shape of a man, and arose out of the water: he first saluted her with *kind words*, and then approached near to her; but away she flies, and he follows her; and, when he had almost overtaken her, she was dissolved with fear, with the assistance of *Diana*, whom she implored, into a fountain. ^b *Alpheus* then resumed his former shape of water, and endeavoured to mix his with her stream, but in vain; for to this day *Arethusa* continues her flight, and, by her passage through a cavity of the earth, ^c she goes under ground into *Sicily*. *Alpheus* also follows by the like subterraneous passages, till at last he unites, and marries his own streams to those of *Arethusa*, in that island.

Echo ^d was a nymph formerly, though nothing of her

^a — *bis septem præstanti corpore Nymphae*. Virg. *Æneid*. 1.
Twice seven, the charming daughters of the main,
Around my person wait, and bear my train.

^b — *sed enim cognoscit amatas*
Amnis aquas; positoque viri, quod sumferat, ore,
Vertitur in proprias, ut se illi misceat, undas. Ov. *Met*. 5.
The river his beloved waters knew;

And, putting off th' assumed shape of man,
Resumes his own, and in a current ran.

^c Virgil. *Æn*. 3.

^d *Corpus adhuc Echo, non vox erat, & tamen usum*
Gerrula non alium, quam nunc habet, oris habebat.
Reddere de multis ut verba novissima posset. Ov. *Met*. 5.
She was a nymph, though only now a sound,
Yet of her tongue no other use was found,
Than now she has; which never could be more,
Than to repeat what she had heard before.

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but her voice remains now, and even when she was alive, she was so far deprived of her speech, that she could not repeat the last words of those sentences which she heard. ^a *Juno* inflicted this punishment on her for her talkativeness: for, when she came down to discover *Jupiter's* amours with the nymphs, *Echo* detained her very long with her tedious discourses, that the nymphs might have an opportunity to escape, and hide themselves. This *Echo* by chance met *Narcissus* rambling in the woods; and she so admired his beauty, that she fell in love with him: she discovered her love to him, courted him, followed him, and embraced the proud youth in her arms; but he broke from her embraces, and hastily fled from her sight; whereupon the despised nymph hid herself in the woods, and pined away with grief, ^b so that every part of her but her voice was consumed, and her bones were turned into stones.

^a *Fecerat hoc Juno, quia cum deprendere posset
Sub Jove sæpe suo nymphas in monte jacentes,
Illa deam longo prudens sermone tenebat,
Dum fugerent nymphæ.*

This change impatient *Juno's* anger wrought,
Who, when her *Jove* she o'er the mountains sought,
Was oft by *Echo's* tedious tales misled,
Till the shy nymphs to caves and grottos fled.

^b *Vox tantum, atque supersunt:*

*Vox manet: ossa ferunt lapidis traxisse figuram;
Inde latet sylvis, nulloque in monte videtur,
Omnibus auditur: sonus est qui vivit in illa.*

Her flesh consumes and moulders with despair,
And all her body's juice is turn'd to air;
So wond'rous are the effects of restless pain,
That nothing but her voice and bones remain.
Nay, ev'n the very bones at last are gone,
And metamorphos'd to a thoughtless stone;
Yet still the voice does in the woods survive;
The form's departed, but the sound's alive.

Narcissus

Narcissus met with as bad a fate; for, though he would neither love others, nor admit of their love, yet he fell so deeply in love with his own beauty, that the love of himself proved his ruin. His thirst led him to a ^a fountain, whose waters are clear and bright as silver: when he stooped down to drink, he saw his own image; he stayed gazing at it, was wonderfully pleased with the beauty of it, insomuch that he fell passionately in love with it. A ^b little water only separated him from his beloved object. He continued a ^c long time admiring his own beloved picture, before he discovered what it was that he so passionately adored; but, at length, ^d the unhappy creature perceived, that the torture he suffered was from the love of his own self. In a word, his passion conquered him, and the power of love was greater

^a *Fons erat illimis nitidis argenteus undis.* Ovid. Met. 3.

There was, by chance, a living fountain near,
Whose unpolluted channel ran so clear,
That it seem'd liquid silver.

^b *Exiguâ prohibetur aquâ —*

A little drop of water does remove
And keep him from the object of his love.

^c — *Sed opaca fusus in herba*

*Spectat inexploto mendacem lumine formam,
Perque oculos perit ipse suos.*

— He lies extended on the shady grass,
Viewing with greedy eyes the pictur'd face,
And on himself brings ruin.

^d — *Flammas, inquit, moveoque, feroque:*

Quod cupio mecum est: inopem me copia fecit.

O utinam à nostro secedere corpore possem!

Votum in amante novum est, vellem quod amamus abisset.

My love does vainly on myself return,
And fans the cruel flames with which I burn.

The thing desir'd I still about me bore,
And too much plenty has confirm'd me poor.

O that I from my much-lov'd self could go,

O strange request, yet would to God 'twere so!

than he could resist, so that, by degrees, ^a he wasted away and consumed, and, at last, by the favour of the Gods, was turned into a daffodil, a flower called by his own name.

Now let us proceed to the *inferior Rural Deities*, as they must not be intirely neglected.

^a ——— *attenuatus amore*

Liquitur, & cæco paulatim carpitur igne.

No vigour, strength, or beauty does remain,
But hidden flames consume the wasting swain.

CHAP. XXV.

The Inferior Rural Deities.

THE image of these Gods and Goddeses are so small, that we cannot discern their figures: wherefore I will only recount their names.

Rufina, the Goddes to whose care all the parts of the country are committed.

Collina, she who reigns over the hills.

Vallonia, who holds her empire in the vallies.

Hippona, ^b who presides over the horses and stables.

^c This was the name also of a beautiful woman, begotten by *Fulvius* from a mare.

Bubona, who hath the care of the oxen.

Seia, ^d who takes care of the seed, while it lies buried in the earth. She is likewise called ^e *Segetia*; because she takes care of the blade, as soon as it appears green above the ground.

^b Ab ἵππῳ, i. e. equus. Apuleius Afri. aur. l. 3.

^c Tertullian. Apol. ^d à ferendo nomen habet Seia, ut

^e Segetia à Segete. Plin. l. 8.

Runcina is the Goddess of Weeding. She is invoked ^a when the fields are to be weeded.

Occator is the God of Harrowing. He is worshipped ^b when the fields are to be harrowed.

Sator and *Sarritor* are the Gods of ^c Sowing and Raking.

To the God *Robigus* were celebrated festivals called *Robigalia*, which were usually observed upon the seventh of May, to avert the ^d blasting of the corn.

Stercutius, *Stercutus*, or *Sterculius*, called likewise *Sterquilius* and *Picumnus*, is the God who first invented the art of ^e dunging the ground.

Proserpina is the Goddess who presides over the corn, ^f when it is sprouted pretty high above the earth. We shall speak more of her when we discourse concerning the infernal deities.

Nodofus, or *Nodotus*, is the God that takes care of the ^g knots and the joints of the stalks.

Volusia is the Goddess who takes care to fold the blade round the corn, before the beard breaks out, which ^h foldings of the blade contain the beard, as pods do the seed.

Patelina takes care of the corn, ⁱ after it is broken out of the pod, and appears.

The Goddess *Flora* presides over the ear, when it ^k blossoms.

Lactura or *Lactucina*, who is next to *Flora*, presides over the ear when it begins ^l to have milk.

And *Matura* takes care that the ear comes to a just maturity.

^a Cum runcantur agri. ^b Cum occantur agri, Serv. in Georg. 1. Plin. l. 18. c. 29. ^c Ita dicti à Serendo & Sarriendo. ^d Ad advertendam à satis rubiginem. ^e Ita dicitur à Stercore. ^f Cum super terram seges proserpserit. ^g Præponitur Nodis Geniculisque culmorum. ^h Folliculorum involucris præficitur. ⁱ Cum spica patet postquam è folliculis emerit. ^k Cum florescit. ^l Lactescere.

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Hostilina was worshipped, that the ears of the corn might grow ^a even, and produce a crop proportionable to the seed sown.

Tutelina, or *Tutulina*, hath the *tutelage* of corn when it is reaped.

Philumnus invented the art of ^b kneading and baking the corn.

Mellona invented the ^c art of making honey.

And *Fornax* is esteemed a Goddess; because, before the invention of grinding the wheat, the bread corn was parched in a *furnace*. *Ovid* ^d makes mention of this Goddess.

These mean Deities are but the *refuse* of the Gods. Let us leave them, and turn our eyes to the left-hand wall in this *Pantheon*, where we shall see the *Gods of the Sea*.

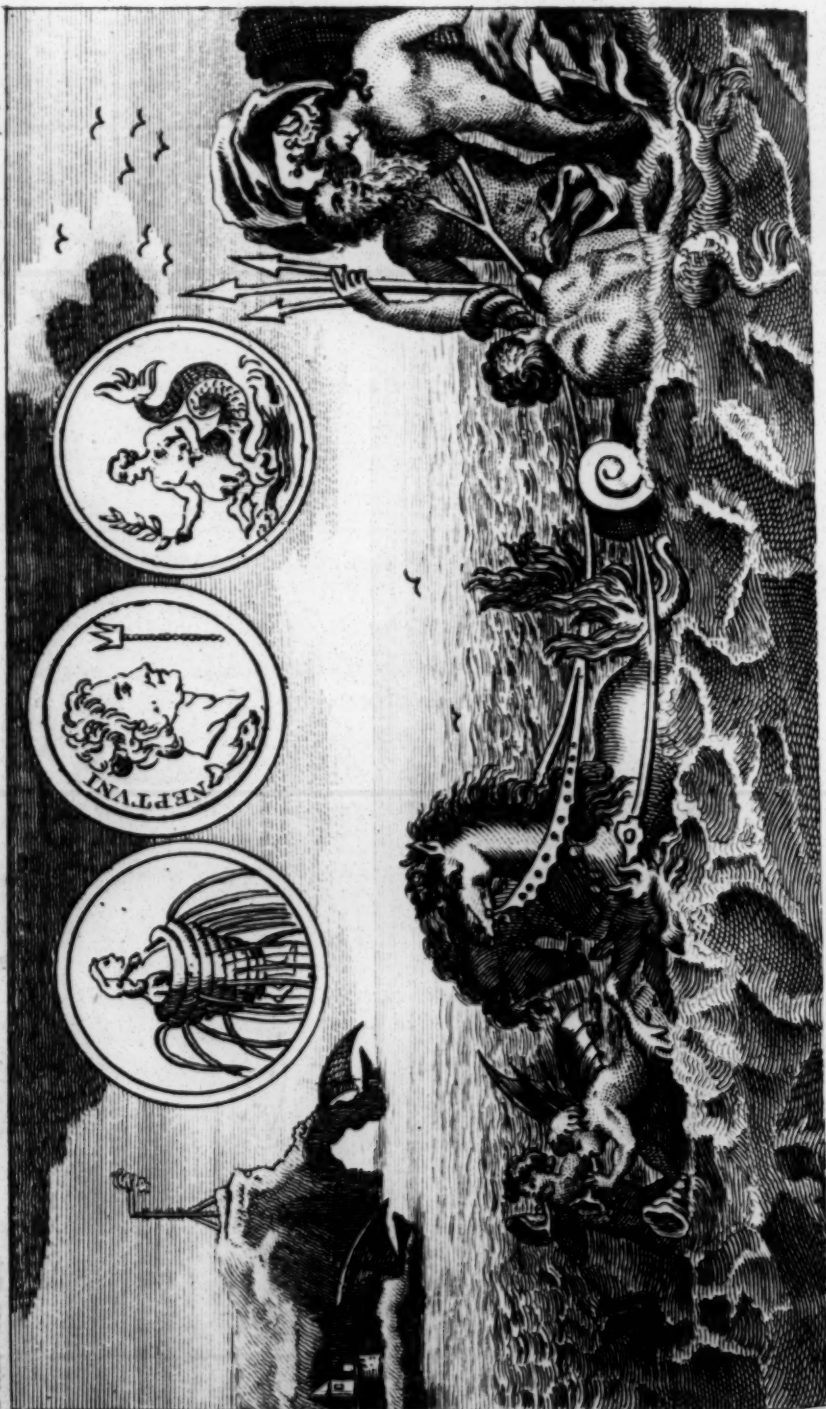
^a Ab *hostfire*, quòd veterum linguâ significabat idem quod *æquare*. Augustinus de Civitate jam laudatus. ^b A *philando*, id est, condensando & farinam subigendo. Vid. Serv. in *Æneid.* 9. ^c Artem mellificii excogitavit.

^d *Tacta Dea est Fornax, læti fornace coloni*

Orant ut vires temperet illa suas.

Fast. 1. 6.

A Goddess *Fornax* is, and her the clowns adore,
That they may've kindly batches by her pow'r.



P A R T III.

OF THE GODS OF THE SEA.

C H A P. I.

SECT. I. NEPTUNE. *His Name and Descent.*

P. **T**HIS is a glorious and beautiful scene. Are these the *Gods of the Waters*? Are these the *Marine Gods*, whose numerous companions are carried all over the liquid plains of the sea in shells?

M. These are the *Gods*, the *Presidents*, the *Princes*, of the vast finny regions, and the moderators of the flowing waves.

P. And who is that king, with black hair and blue eyes, who holds a sceptre in his right hand like a fork with three *tines*, and is so beautifully arrayed in a mantle of *azure*, clasping his left hand round his queen's waist? He stands upright in his chariot, which is a large escallop shell drawn by sea horses, and attended by odd kind of animals, which resemble men in the upper parts, and fish in the lower.

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M. It is *Neptune*, whose name is derived, by the change of a few letters, from the word ^a *Nubo*, which signifies to *cover*; because the sea encompasses, embraces, and, as it were, *covers the land*. Or, as others believe, he is so called from the *Egyptian* word (*Nepthen*) which signifies the coasts and promontories, and other parts of the earth which are washed by the waters. So that ^b *Tully*, who derives *Neptune* à *Nando* from swimming, is either mistaken, ^c or the place is corrupt.

It is *Neptune*, I say, the *Governor of the Sea*, the *Father* of the Rivers and the Fountains, and the son of *Saturn* by *Ops*. His mother preserved him from the devouring jaws of *Saturn*, who, as we remarked above, eat up all the *male* children that were born to him, by giving *Saturn* a young foal to eat in his stead. In the *Greek* he is called Ποσειδών [*Poseidon*] because he so binds our ^d feet that we are not able to walk within his dominions, that is, on the water.

When he came to age, *Saturn's* kingdom was divided by lot, and the *maritime* parts fell to him. He and *Apollo*, by *Jupiter's* command, were forced to serve *Lamedon* in building the walls of *Troy*: because he and some other Gods had plotted against *Jupiter*. Then he took ^e *Amphiirite* to wife, who refused a long time to hearken to his courtship, and comply with his desires; but at last, by the assistance of a dolphin, and by the power of flattery, he gained her. To recompense which kindness, the dolphin was placed among the stars, and made a constellation. *Neptune* had two other wives besides, *Salacia*, so named from *Salum*, the

^a *A nubendo, quod mare terras obnubat.* Varro. ^b *Tullius de Nat. Deor. l. 2.* ^c *Lipsius and Bochartus.* ^d *Qui πρὸς δεσμὸν, hoc est, pedibus vinculum injicit, ne pedibus aquas ambulemus.* Plato in *Cratyl.* ^e *Dicitur ἀμφιγύρειν à παρὰ τὸ εἰμφογίβειν, à circumterendo, quod terram mare circumterat.*

sea, ^a or the salt water toward the lower part and bottom of the sea: and *Venilia*, so named from *Veniendo*, because the sea goes and comes with the tide; it ebbs and flows by turns.

^a Augustinus de Civitate Dei.

SECT. II. Actions of NEPTUNE.

THE Poets tell us, that *Neptune* produced a ^b horse in *Attica* out of the ground, by ^c striking it with his trident; whence he is called *Hippius*, and ^d *Hippodromus*, and is esteemed the president over the horse-races. At his altar in the *Circus* of *Rome*, games were instituted, in which they represented ^e the antient *Romans* by violence carrying away the *Sabine* virgins. His altar was under ground, and he was sacrificed unto by the name of ^f *Consus*, God of Counsel; which, for the most part, ought to be given privately; and therefore the God *Consus* was worshipped in an obscure and private place. The solemn games ^g *Consualia*, which were celebrated in the month of *March*, were instituted in honour of *Neptune*, whose other name was, as I have said, *Consus*: at the same time, the horses left working, and the mules were adorned with garlands of flowers.

Hence also it comes that the chariot (as you see) of *Neptune* is drawn by *Hippocampi*, or sea horses, as well as sometimes by dolphins. Those sea horses had the tails of fishes, and only two feet, which were like the fore feet of a horse, according to the description

^b Sophocl. in *Œdip*.

^c *Percussa magno tellure tridente.*

Virg. Georg. 1.

With his huge trident having struck the ground.

^d Ab ἵππος, i. e. equus, & δρόμος, i. e. cursus, *Pindar.*

Ode 1. Isth. Var. ap. *Lil. Gyr.*

^e *Dion. Halic. l. 2.*

^f A consilio dando, *Servius Æneid. 8.*

^g *Plut. in*

Romulo, Dion. Halic. l. 2.

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given of him in ^a *Statius*; and this is the reason why ^b *Virgil* calls them two footed horses. *Neptune* guides them, and goads them forward with his trident, as it is prettily expressed in ^c *Statius*.

It was therefore *Neptune's* peculiar office, not only to preside over, and govern horses both by land and by sea, but also the government of ships was committed to his care, which were always safe under his protection: for, whenever he ^d rides upon the waters, the weather immediately grows fair, and the sea calm.

^a *Illic Ægeæ Neptunus gurgite fessos
In portam deducit equos, prior haurit habenas
Ungula, postremi solvantur in æquore pisces.* Theb. 2.

Good *Neptune's* steeds to rest are set up here,
In the *Ægean* gulph, whose fore parts harmless bear
Their hinder parts fish-shap'd.

^b ——— *Magnum qui piscibus æquor,
Et juncto bipedum curru metitur equorum.* Georg. 4.

——— Through the vast sea he glides,
Drawn by a team half fish half horse he rides.

^c *Triplici telo jubet ire jugales:
Illi spumiferos glomerant à pectore fluctus,
Ponè natant, delentque pedum vestigia caudâ.* Achil. 1.

Shaking his trident, urges on his steeds,
Who with two feet beat from their brawny breasts
The foaming billows: but their hinder parts
Swim, and go smooth against the curling surge.

^d ——— *Tumida æquora placat,
Collectasque fugat nubes, solemque reducit.* Æneid. 1.

——— He smooths the sea,
Dispels the darkness, and restores the day.

——— *æquora postquam
Prospiciens Genitor, Cæloque invehit aperto.
Flectit equos, curruque volans dat lora secundo.
Subsident undæ, tumidumque sub axe tenanti
Sternitur æquor aquis, fugiunt vasto æthere nimbi.*

——— Where-e'er he guides
His finny courfers, and in triumph rides,
The waves unruffle, and the sea subsides.

SECT.

SECT. III. Children of NEPTUNE.

THE most remarkable of his children were *Phorcus*, or *Phorcys*, and *Proteus*.

Phorcus was his son ^a by the nymph *Theſea*. He was vanquiſhed by *Atlas*, and drowned in the ſea. His ſurviving friends ſaid, that he was made a *Sea God*, and therefore they worſhipped him. We read of another *Phorcus*, ^b who had three daughters; they had but one eye among them all, which they all could uſe. When any of them deſired to ſee any thing, ſhe fixed her eye in her forehead, in the ſame manner as men fix a diamond in a ring: when ſhe had uſed it, ſhe pulled the eye out again, that her ſiſters might have it: thus they all uſed it, as there was occaſion.

Proteus, his other ſon, was the ^c *Keeper of the Sea Calves*; his mother was the nymph *Phœnice*. ^d He could convert himſelf into all ſorts of ſhapes: ſometimes he could flow like the water, and ſometimes burn like the fire; ſometimes he was a fiſh, ſometimes a bird, a lion, or whatſoever he pleaſed.

Nor was this wonderful power enjoyed by *Proteus* alone; for *Vertumnus*, one of the Gods of the *Romans*, had it; his name ſhews it, as we obſerved before in the ſtory of *Pomona*. And from that God, *Vertumnus*, comes that common *Latin* expreſſion, *benè* or *male vertat*, may it ſucceed well or ill; becauſe it is the buſineſs of the God *Vertumnus* ^e, to preſide over the turn or change of things, which happen according to

^a Var. ad. Nat. Com. ^b Palæphat in fab. ^c Phocæum ſeu Vitulorum marinorum paſtor. Tzet. chil. 2. hiſt. 44. ^d Ovid. Metam. 8. ^e Vertumnus dictus eſt à vertendo. Rebus ad opinata revertentibus præſſe. Donatus in Terent.

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expectation; though oftentimes what we think good, is found, in the conclusion [*male vertere*] *to be worse than was expected*; as that ^a *sword* was which *Dido* received from *Æneas*, with which she afterward killed herself.

Neptune ^b endued *Periclimenus*, *Nestor's* brother, with the same power, who was afterward killed by *Hercules* in the shape of a *Fly*; for, when he fought against *Neleus*, a *Fly* tormented him, and stung him violently; when *Pallas* discovered to *Hercules* that this *Fly* was *Periclimenus*, he killed him.

Neptune gave the same power to ^c *Metra*, *Mysra*, or *Mestre*, the daughter of *Erisichthon*: she obtained this reward from him, because he had debauched her, by which power she was enabled to succour her father's insatiable hunger.

For the same cause *Cænis*, a virgin of *Theffaly*, obtained the same, or rather a greater power, from *Neptune*; for he gave her power to change her sex, and made her invulnerable: she therefore turned herself into a man, and was called *Cæneus*. She fought against the *Centaurs*, till they had overwhelmed her with a vast load of trees, and buried her alive ^d: after which she was changed into a bird of her own name.

^a ——— *ensemque recludit*

Dardanium, non hos quæsitum munus in usus. Virg. *Æn.* 4.

——— The *Trojan* sword unsheath'd,
A gift by him not to this use bequeath'd.

^b Homer. in *Odys.* 11.

^c *Nunc equa, nunc ales, modo bos, modo servus abibat,
Præbebatq; avido non justa alimenta parenti.* Ov. *Met.* 8.
Now hart-like, now a cow, a bird, a mare,
She fed her father with ill-purchas'd fare.

^d Ovid. *Metam.*

CHAP. II.

TRITON, and the other Marine Gods.

TRITON was the ^a son of Neptune by Amphitrite :

He was his father's companion and ^b trumpeter. Down to his navel he resembles a man, but his other part is like a fish. His two ^c feet are like the forefeet of a horse, his tail is cleft and crooked, like a half-moon, and his hair resembles wild parsley. Two princes of Parnassus, ^d Virgil and ^e Ovid, give most elegant descriptions of him.

^a Hesiod. in Theogon. 2. Stat. 6. Theb.

^b Virg. Æn. 1. ^c Apollon. Argon. 4.

^d *Hunc debet immanis Triton, & cœrula concha
Exterrens freta; cui laterum tenus hispida nanti
Frons hominem præfert, in pristim desinit alvus,
Spumea pestifero sub pectore murmurat unda.*

Æn. 10.

Him and his martial train the Triton bears,
Aigh on his poop the sea-green God appears;
Frowning, he seems his crooked shell to sound,
And at the blast the billows dance around.
An hairy man above the waist he grows;
A porpoise tail beneath his belly grows,
And ends a fish: his breasts the waves divide,
And froth and foam augment the murm'ring tide.

^e *Cœruleum Tritona vocat, conchaque sonanti
Inspirare jubet, fluctusque & flumina signo
Jam revocare dato. Cava buccina sumitur illi,
Tortilis in latum, quæ turbine crescit in imo:*

Buccina voce replet sub utroque jacentia Phœbo. Met. 1.

Old Triton rising from the deep he spies,
Whose shoulders rob'd, with native purple, rise,
And bids him his loud sounding shell inspire,
And give the floods a signal to retire.
He his wreath'd trumpet takes (as given in charge)
That from the turning bottom grows more large:
This, when the Numen o'er the ocean sounds,
The east and west, from shore to shore, rebounds.

Oceanus,

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Oceanus, another of the *Sea Gods*, ^a was the son of *Cælum* and *Vesta* ^b, who, by the antients, was called the *Father*, not only of all the Rivers, but of the Animals, and of the very Gods themselves; for they imagined, that all the things in nature took their beginning from him. It is said, he begot of his wife *Tethys* three thousand sons, the most eminent of which was,

Nereus ^c, who was nursed and educated by the *Waves*, ^d and afterward dwelt in the *Ægean* Sea, and became a famous prophetier. He ^e begat fifty daughters by his wife *Doris*, which nymphs were called, after their father's name, *Nereides*.

Palæmon, and his mother *Ino*, are also to be reckoned among the *Sea Deities*. They were made *Sea Gods* on this occasion; *Ino's* husband *Athamas* was distracted, and tore his son *Learchus* into pieces, and dashed him against the wall. *Ino* saw this, and fearing lest the same fate should come upon herself, and her other son, *Melicerta*, she took her son, and with him threw herself into the sea, where they were made *Sea Deities*. Nothing perished in the waters but their names. Though their former names were lost in the waves, yet they found new ones: she was called *Leucothea*, and he *Palæmon* by the *Greeks*, and *Portumnus* by the *Latins*.

Glaucus the fisherman became a *Sea God* by a more pleasant way: for, when he pulled the fish, which he had caught, out of the nets, and laid them on the shore, he observed, that, by touching a certain ^f herb, the fish recovered their strength, and leaped again into the water. He wondered at so strange an effect, and had a desire to taste this herb. ^g When he had tasted it, he followed his fish, and, leaping into the water, became a *God of the Sea*.

^a Hesiod. in Theogon.

ibid.

^c Horat. 1. Carm.

^e Apol. 4.

^f Strab. 1. 9.

^b Orph. in Hymn. Hesiod.

^d Euripid. in Iphig.

^g Ovid. Metam. 1. 15.

To these we may add the story of *Canopus*, a God of the *Egyptians*, who, by the help of *water*, gained a memorable victory over the Gods of the *Chaldeans*.^a When these two nations contended about the power and superiority of their Gods, the priests consented to bring these two Gods together, that they might decide their controversy. The *Chaldeans* brought their God *Ignis* (*Fire*) and the *Egyptians* brought *Canopus*; they set the two Gods near one another to fight; *Canopus*' belly was a great pitcher filled with water, and full of holes, but so stopped with wax, that nobody could discern them. When the fight began, *Fire*, the God of the *Chaldeans*, melted the wax, which stopped the holes, so that *Canopus*, with rage and violence, assaulted him with streams of water, and totally extinguished, vanquished, and overcame him.

^a Ruffin. l. 11. c. 26.

CHAP. III.

The Monsters of the Sea.

SECT. I. *The SIRENS.*

THERE were three *Sirens*, whose parentage is uncertain, though some say,^b that they were the offspring of *Achelous* the *River*, and *Melpomene* the *Muse*.^c They had the faces of women, but the bodies of flying fish: they dwelt near the promontory *Peloris* in *Sicily* (now called *Capo di Faro*) or in the islands called^d *Sirenusæ*, which are situate in the extreme parts of *Italy*, where, with the sweetness of their singing, they allured all the men to them, that

^b Nicand. Metam. 3. ^c Ovid. Metam. 3. ^d Strabo. l. 5. Idem, l. 1.

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failed by those coasts; and when, by their charms, they brought upon them a dead sleep, they drowned them in the sea, and afterward took them out and devoured them.

Their names were *Parthenope* (who died at *Naples*, for which reason that city was formerly called *Parthenope*) *Ligea*, and *Leucosia*.

That their charms might be more easily received, and make the greater impresson on the minds of the hearers, they used musical instruments with their voices, and ^a adapted the matter of their songs to the temper and inclination of their hearers. ^b With some songs they inticed the ambitious, with others the voluptuous, and with other songs they drew on the covetous to their destruction.

P. What then? Could no passengers ever escape this plague?

M. History mentions only two, *Ulysses* and *Orpheus*, who escaped. ^c The first was forewarned of the danger of their charming voices, by *Circe*; wherefore he stoped the ears of his companions with wax, and was himself fast bound to the mast of the ship, by which means he safely passed the fatal coasts. ^d But *Orpheus* overcame them in their own art, and evaded the temptations of their *murdering musick*, by playing upon his harp, and singing the praises of the Gods so well, that he out did the *Sirens*. The Fates had ordained, that the *Sirens* should live, till somebody, who passed by, heard them sing, and yet escaped alive. When therefore they saw themselves overcome, they grew desperate, and threw themselves headlong into

^a Homer. Odyss.

^b *Monstra Maris Sirenes erant, quæ voce canoxa Quaslibet admissas detinuere rates.* Ov. de Art. Am. 3.
Sirens were once sea-monsters, mere decoys, Trepanning seamen with their tuneful voice.

^c Homer. Odyss. 1.

^d Apollon. Argon.

the sea, and were turned into stones. Some write that they were formerly virgins, *Proserpina's* companions, who sought everywhere for her when she was stolen away by *Pluto*; but when they could not find her, they were so grieved, that they cast themselves into the sea, and from that time were changed into Sea Monsters. ^a Others add, that, by *Juno's* persuasion they contended in musick with the Muses, who overcame them, and, to punish their rashness, cut off their wings, with which they afterward made for themselves garlands.

P. What did the Poets signify by this fiction?

M. That the ^b *minds of men are deposed from their proper seat and state by the allurements of pleasure*. It corrupts them; and there is not a more deadly plague in nature to mankind than voluptuousness. Whoever addict himself altogether to pleasures, loses his reason, and is ruined; and he that desires to decline their charms, must stop his ears, and not listen to them, but must hearken to the musick of *Orpheus*; that is, he must observe the precepts and instructions of the *Wise*.

Now turn your eyes to those two monsters, who are called *Scylla* and *Charybdis*.

^a Pausan. in Bœot.

^b Voluptatum illicebis mentem è suâ sede & statu dimoveri. Cicero Paradox. 1. de Senectute.

SECT. II. SCYLLA and CHARYBDIS.

THE description of *Scylla* is very various; for some say, that ^c she was a most beautiful woman from the breast downward, but had six dogs heads: and others say, that in her upper parts she resembled a woman, in her lower a serpent and a wolf. But, what-

ever her picture was, ^a every body says she was the daughter of *Phorcus*. She was courted by *Glaucus*, and received his embraces; whereupon *Circe*, who passionately loved *Glaucus*, and could not bear that *Scylla* was preferred before her by *Glaucus*, ^b poisoned, with venomous herbs, those waters in which *Scylla* used to wash herself: *Scylla* was ignorant of it, and, according to her custom, went into the fountain; and when she saw that the lower parts of her body were turned into the heads of dogs, being extremely grieved that she had lost her beauty, she cast herself headlong into the sea, where she was turned into a rock, infamous for the many shipwrecks that happen there, which rock is still seen in the sea, and divides *Italy* from *Sicily*, between *Messina*, a city of *Sicily*, and *Rhegium* (now called *Reggio*) in *Calabria*. This rock is said to be surrounded with dogs and wolves, which devour the persons who are cast away there. But hereby is meant only, that when the waves, by a violent storm, are dashed against this great rock, the noise a little resembles the barking of dogs, and the howling of wolves.

P. You say, that *Scylla* was the daughter of *Phorcus*, but was she not rather the daughter of *Nisus* king of *Megara*?

M. No; that *Scylla* was another woman; for *Scylla*, ^c the daughter of king *Nisus*, was in love with *Minos* who besieged her father in the city of *Megara*. She betrayed both her father and her country to him, by cutting off the fatal lock of purple hair, in which were contained her father's and her country's safety, and sent it to the besieger. *Minos* gained the city by it, but detested *Scylla*'s perfidiousness, and hated her. She could not bear this misfortune, but was changed into a *Lark*. *Nisus*, her father, was likewise changed into a *Spar Hawk*, which is called *Nisus*, after his

^a Apollon. 3. Argon.
Messan.

^b Myro Priar. l. 3. Rerum
^c Pausanias in Attic.

name; and this spar hawk, as if he yet sought to punish his daughter's great baseness, still pursues the lark with great fury to devour her.

Charybdis is a vast whirlpool in the same *Sicilian sea*, over against ^a *Scylla*, which swallows down whatsoever comes within its circle, and vomits it up again. They say, that this *Charybdis* was formerly a very ravenous woman, who stole away *Hercules'* oxen; for which theft *Jupiter* struck her dead with thunder, and then turned her into this gulf. You will find an elegant description of these two monsters, *Scylla* and *Charybdis*, in ^b *Virgil*.

P. What do these fables of *Scylla* and *Charybdis* represent to us?

M. They represent to us lust and gluttony, monstrous vices, which render our voyage through this world extremely hazardous and perilous. Lust, like

^a Virg. Georg. 5.

^b *Dextrum Scylla latus, lævum implacata Charybdis*

Obsidet, atque imo Barathri ter gurgite vastos

Sorbet in abruptum fluëus, rursusq; sub auras

Erigit alternos, & sidera verberat undâ.

At Scyllam cæcis cohibet spelun a latebris

Ora exertantem, & naves in saxa trahentem.

Prima hominis facies, & pulchro pectore virgo

Pube tenus; postrema immani corpore Piscis,

Delphinum caudas utero commissa luporum.

Æneid. 3.

Far on the right her dogs foul *Scylla* hides:

Charybdis roaring on the left preides,

And in her greedy whirlpool sucks the tides:

Then spouts them from below; with fury driv'n,

The waves mount up, and wash the face of heaven:

But *Scylla*, from her den, with open jaws

The sinking vessel in her eddy draws,

Then dashes on the rocks: a human face,

And virgin-bosom, hides the tail's disgrace.

Her parts obscene below the waves descend,

With dogs inclos'd, and in a dolphin end.

Scylla, engages unwary passengers by the beauty and pomp of her outside, and when they are entangled in her snares, she tortures, vexes, torments, and disquiets them with rage and fury, which exceeds the madness of dogs, or the ravenousness of wolves. Gluttony is a *Charybdis*, a gulf, a *whirlpool* that is insatiable; it buries families alive, and devours estates, and consumes lands and treasures, and sucks up all things: they are neighbouring vices, and, like *Scylla* and *Charybdis*, are but little distant from each other; nay, they are seldom separate, but act with united forces; for you will not easily find a man, who is greatly addicted to the *luxury of eating and drinking*, who is not also a slave to the *luxury of concupiscence*, and besmeared with the forbidden filth of base pleasures, and wholly given up to do the most vile and impudent lusts.

But it is now time to consider the place in which the wicked are tormented eternally, or rather to cast down our eyes upon it, in the lower apartment of this *Pantheon*, where the *infernal Gods* are painted. We will only take a transitory view of this scene, since it will be very unpleasant to stay long in so doleful, so sad a place.

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P A R T IV.

OF THE INFERNAL DEITIES.

C H A P. I.

A View of HELL.

P. **O** Wondrous! What a horrid and dismal spectacle is here!

M. You must imagine that we are now in the confines of *hell*. Prithce come along with me; I will be the same friend to you which the ^a *Sibyl* was to *Æneas*. Nor shall you need a *golden bough* to present to *Proserpine*. The passage that leads to these infernal dominions was a wide dark cave, through which you pass by a steep rocky descent, till you arrive at a gloomy grove, and an unnavigable lake called ^b *Avernus*, from whence such poisonous vapours arise, that no birds can fly over it, for in their flight they fall down dead, being poisoned with the stench

^a Virgil. *Æneid*. 6.

^b *Avernus* dicitur quasi *ἀόρετος*, id est, sine avibus. Quòd nullæ volucres lacum illum, ob lethiferum halitum, prætervolare salvæ possent.

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of it. This is ^c *Virgil's* description of those regions.

P. But what monsters are those which I see placed at the very entrance of hell?

M. *Virgil* will tell you ^d what they are. They are

^c *Spelunca alta fuit, vastoq; immanis biatu,
Scrupea, tuta lacu nigro nemorumque tenebris.
Quam super haud ullæ poterant impune volantes
Tendere iter pennis: talis sese halitus atris
Faucibus effundens supera ad convexa ferebat:
Inde locum Graii dixerunt nomine Avernum.*

Æn. 6.

Deep was the cave, and downward as it went,
From the wide mouth, a rocky rough descent;
And here th' access a gloomy grove defends;
And there the unnavigable lake extends;
O'er whose unhappy waters, void of light,
No bird presumes to steer his airy flight:
Such deadly stench from the depth arise,
And steaming sulphur which infects the skies.
Hence do the *Græcian* bards their legends make,
And give the name *Avernus* to the lake.

^d *Vestibulum ante ipsum, primisq; in faucibus Orci,
Luctus & ultrices pojuere cubilia Curæ;
Pallentesq; habitant Morbi, tristisque Sineclus,
Et Metus, & malsuada Fames, & turpis Egestas,
(Terribiles visu formæ) Lethumque, Laborque.
Tum consanguineus Lethi Sopor, & mala mentis
Gaudia, mortiferumq; adverso in limine Bellum,
Ferreiq; Eumenidum thalami, & Discordia demens
Vipereum crinem vittis innexa cruentis.*

Just in the gate, and in the jaws of hell,
Revengeful cares and sullen sorrows dwell;
And pale diseases, and repining age,
Want, Fear, and Famine's unresisted rage:
Here Toils and Death, and Death's half-brother, Sleep,
(Forms terrible to view) their centry keep.
With anxious pleasures of a guilty mind,
Deep frauds before, and open force behind,
The Furies iron beds, and Strife that shakes
Her hissing tresses, and unfolds her snakes.

those

those fatal evils which bring *destruction* and *death* upon mankind, by the means of which the inhabitants of these dark regions are greatly augmented; and those evils are care, sorrow, diseases, old age, frights, famine, want, labour, sleep, death, sting of conscience, force, fraud, strife, and war.

CHAP. II.

CHARON. *The RIVERS of Hell.* CERBERUS.

P. **W**HO is that nasty, old, decrepid, long bearded fellow? Or what is his name?

M. He is the *Ferryman of Hell*; his ^a name is *Charon*, which word denotes the ungracefulness of his aspect. In the *Greek* language he is called Περθμεύς, [*Porthmeus*] that is, *Portitor*, ferryman. You see his image painted by the pencil, but you may read a more beautiful and elegant picture of him drawn by the pen of ^b *Virgil*.

^a Charon, quasi Acharon, id est, sine gratiâ, ab æ non, & χάρις gratia.

^b Portitor has horrendus aquas & flumina servat

Terribili squalore Charon: cui plurima mento

Canities inculta jacet: stant lumina flamma.

Sordidus ex humeris nodo dependet amictus.

I se ratem cento subigit, velisq; ministrat,

Et ferrugineâ subvectat corpora cymbâ,

Jam senior; sed cruda Deo viridisq; senectus. Æn. 6.

There Charon stands who rules the dreary coasts;

A sordid God; down from his hoary chin

A length of beard descends, uncomb'd, unclean:

His eyes like hollow furnaces on fire;

A girdle foul with grease binds his obscene attire.

He spreads his canvas, with his pole he steers,

The freights of flitting ghosts in his thin bottom bears.

He look'd in years, yet in his years were seen

A youthful vigour and autumnal green.

M 4

P. Why

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P. Why does he tarry with his boat here?

M. To take and carry over to the other side of the lake *the souls of the dead*, which you see flocking on the shores in troops: yet he takes not all promiscuously who come, but such only whose bodies are buried when they die; for the ^a *unburied* wander about the shores a hundred years, and then are carried over: but first they pay *Charon* his fare, ^b which is at least a halfpenny.

P. Those three or four rivers (if my eyes do not deceive me) must be passed over by the *dead*, must they not?

M. Yes; the *first* of them is *Acheron*, ^c which receives them when they come first. This *Acheron* was the son of *Terra* or *Ceres*, born in a cave, and conceived without a father; and, because he could not endure light, ^d he ran down into hell, and was changed into a river, whose waters are extreme bitter.

The *second* is *Styx*, which is a lake rather than a river; ^e and was formerly the daughter of *Oceanus*, and the mother of the Goddess *Victoria* by *Acheron*. When *Victoria* was on *Jupiter's* side in his war against the Giants, she obtained this prerogative for her mother, that no oath that was sworn among the Gods by her name should be ever violated: for if any of the Gods broke an oath sworn by *Styx*, they were banished from the nectar and the table of the Gods ^f a year and nine days. This is the *Stygian* lake, by which ^g

^a *Centum errat annos, volitant hæc littora circum:
Tum demum admissi stagna exoptata revivunt.*

A hundred years they wander on the shore,
At length, their penance done, are wasted o'er.

^b *Lucian. de Lust.* ^c *Plato in Phædone.* ^d *Pausan. in Atticis.* ^e *Hesiod. in Theogon.* ^f *Serv. in Æneid. 6.*

^g *Dii cujus jurare timet & fallere numen.*

The sacred stream which heaven's imperial stat:
Attests in oaths, and fears to violate.

when

when the Gods swore, they observed their oath with the utmost scrupulousness.

The *third* river, *Cocytus*, flows out of *Styx* with a lamentable groaning noise, and imitates the howling, and increases the exclamations of the *dampned*.

Next comes ^c *Phlegethon* or *Puriphlegethon*, so called because it swells with *waves of fire*, and all its streams are *flames*.

When the souls of the dead have passed over these four rivers, they were afterward carried to the palace of *Pluto*, where the gate is guarded by a *dog with three heads*, whose body is covered in a terrible manner with *snakes* instead of hair. This *dog* is the *Porter of Hell*, ^d begotten of *Echidna*, by the Giant *Typhon*, and is described by ^e *Virgil* and by ^f *Horace*. But from him let us pass to the prince and princess of hell, *Pluto* and *Proserpine*.

^c Α φλέγω ardeo, quòd undis intumeat ignis flammeosq; fluctus evolvat. ^d Hesiod. in Theogon.

^e *Cerberus hæc ingens latratu regna trifauci*

Personat adverso recubans immanis in antro.

Stretch'd in his kennel, monstrous *Cerb'rus* round
From triple jaws made all these realms resound.

^f *Cessit immanis tibi blandienti*

Janitor aulae

Cerberus; quamvis furiale centum

Muniant anguet caput ejus; atque

Spiritus tet'et, saniesque manat

Ore trilingui.

L. 3. Odar. 11.

Hell's grisly porter let you pass,
And frown'd and listen'd to your lays,
The snakes around his head grew tame;
His jaws no longer glow'd with flame;
Nor triple tongue was stain'd with blood;
No more his breath with venom flow'd.

CHAP. III.

PLUTO.

THIS is *Pluto*, the *King of Hell*, ^a begotten of *Saturn* and *Ops*, and the brother of *Jupiter* and *Neptune*. He has these *infernal dominions* allotted to him, not only because, in that division of his father's kingdom mentioned before, the western parts fell to his lot; but also, as some say, ^b because the invention of burying, and of honouring the dead with *funeral obsequies*, proceeded from him: for the same reason he is thought to exercise a *sovereignty* over the *dead*. Look upon him, he sits on a throne covered with darkness, and discover, if you can, his habit, and the ensign of his majesty more narrowly.

P. I see him, though in the midst of so much darkness, and can distinguish him easily; ^c he holds a key in his hand, instead of a sceptre, and is ^d crowned with ebony.

M. Sometimes I have also seen him crowned with a diadem; and ^e sometimes with the flowers of *Narcissus* (or *white daffodils*) and sometimes with *Cypress* leaves; because those plants greatly please him, and especially the *Narcissus*, because he stole away *Proserpine* when she gathered that flower, as I shall shew presently. Very often ^f a rod is put into his hand in the place of a sceptre, with which he guides the dead to hell: ^g and sometimes he wears a head-piece, which makes him ^h invisible. His chariot and

^a Diodor. Sicul. 4. Bibl. ^b Idem apud Liliū Gyrāld. Euripid. in Phoen. ^c Pausan. in pr. Iliac. ^d Marian. ^e Lil. Gyrāld. ^f Varr. apud eund. ^g Pind. in Od. ^h Hygen. Astron. Poet.

horses are of a black colour, and ^d when he carried away *Proserpine*, he rode in his chariot. But if you would know what that *key* signifies, which he has in his hand, the answer is plain, that, when once the dead are received into his kingdom, the gates are locked against them, and ^e there is no regress thence into this life again.

P. Why is he called *Pluto*?

M. I will tell you that, and also the meaning of the rest of his names.

His *Greek* name ^f *Ploutos* or *Pluto*, as well as his *Latin* name *Dis*, signifies wealth. The reason why he is so called, is, because all our wealth comes from the lowest and most inward bowels of the earth; and because, as *Tully* writes, ^g all the natural powers and faculties of the earth are under his direction; for all things proceed from the earth, and return thither again.

The name ^h *Ἀδης* [*Hades*] by which he is called among the *Greeks*, ⁱ signifies *dark*, *gloomy*, and *melancholy*; or else, ^j as others guess, *invisible*; because he sits in darkness and obscurity; his habitation is melancholy and lonesome, and he seldom appears to open view.

^d Ovid. 5. *Metam.*

^e ——— *Facilis descensus Averni:*

Sed revocare gradum, superosq; evadere ad auras,

Hoc opus, hic labor est. ———

Virg. *Æneid.*

To th' shades you go a downhill easy way;

But to return, and re-enjoy the day,

That is a work, a labour. ———

^f ΠΛΟΥΤΟΣ *divitiæ.*

^g *Terrena vis omnis ac natura ipsi dedicata credebatur,*
Tul. 2. de *Nat. Deor.* ^h *Ἀδης ἀειδὲς*, id est, triste, tene-
brosum. ⁱ Aut quasi ἀόρατος, quod videri minimè possit,
aut ab α privante, & εἰδῆν, videre. Socr. ap. Plut.
Phurnut. Gaza ap. Lil. Gyr.

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He is likewise called ^a *Agestilaus*, because he leads people to the infernal regions; and sometimes ^b *Agestlastus*, because that it was never known that *Pluto* laughed.

His name *Februus*, comes from the old word *februus*, to purge by sacrifice, because purgations and lustrations were used at funerals; whence the month of ^c *February* receives also its appellation; at which time, especially the sacrifices, called *Feb ua*, were offered by the *Romans* to this God.

He is also called *Orcus* or *Urgus*, and *Ouragus*, as some say, ^d because he excites and hastens people to their ruin and death: but others think that he is thus named, ^e because, like one that brings up the rear of an army, he attends at the last moments of men's lives.

We find him sometimes called ^f *Quietus*, because by death he brings rest to all men.

He is called *Summanus*, that is, the chief ^g of all the infernal deities; the principal governor of all the ghosts and departed spirits. The thunder, that happens in the night, is attributed to him: whence he is commonly stiled also the *Infernal Jupiter*, the *Stygian Jupiter*, the *Third Jupiter*; as *Neptune* is the *Second Jupiter*.

P. What is the office and power of *Pluto*?

M. If you do not fully understand that, from what has been said already, the Fates will tell you, that he

^a Παρά τὸ ἄγειν τὰς λαύς, à ducendis populis ad inferos.
^b Ab α privat. & γελάω rideo, quòd sine risu fit. ^c Ovid. Fastor. l. 2. ^d Orcus quasi Urgus & Ouragus ab urgendo, quòd homines urgeat in interitum, Cicero in Verrem, 6.
^e Οὐραγός eum significat qui agmen claudit; simili modo *Pluto* postremum humanæ vitæ actum excipit, Guth. l. 1. c. 4. de Jur. Man. 2. ^f Quòd morte quietem cunctis afferat, Festus. ^g Quasi summus Deorum manium, Aug. de Civit Dei, l. 4.

^a presides over life and death: that he not only governs the departed spirits below, but also can lengthen or shorten the lives of men here on the earth, as he thinks fit.

^a — O maxime nectis

*Arbiter, umbrarumq; potens, cui nostra laborant
Stamina, qui finem cunctis & semina præbes,
Nascendiq; vices alternâ morte rependis,
Qui vitam lethumq; regis.*—Claud. de Raptu Proserp.
Great prince o' th' gloomy regions of the dead,
From whom we hourly move our wheel and thread.
Of nature's growth and end thou hast the sway,
All mortals birth with death thou dost repay,
Who dost command 'em both. —

CHAP. IV.

PLUTUS.

THOUGH *Plutus* be not an infernal God, yet, as his name and office were very like and agreeable to *Pluto*, I will take this occasion to say something of him; for they are (both of them) *Gods of Riches*, which are the root of all evil, and which nature, our common parent, hath placed near hell; and indeed, there is not a nearer way to hell, than to hunt greedily after riches.

This *Plutus* was the son of ^b *Jason*, or *Jasius*, by *Ceres*: he was blind and lame, injudicious, and mighty timorous. And truly these infirmities are justly ascribed to him: for, if he was not blind and injudicious, he would never pass over good men, and heap his treasures upon the bad. He is lame; because great

^b Hesiod. in Theogon.

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estates come slowly. He is fearful and timorous; because rich men watch their treasures with a great deal of fear and care.

CHAP. V.

SECT. I. PROSERPINE.

SHE, who sits next to *Pluto*, is the *Queen of Hell*, ^a the *Infernal Juno*, ^b the *Lady* (as the *Greeks* commonly call her) and the most beloved wife of *Pluto*, ^c the daughter of *Ceres* and *Jupiter*. She is called both *Proserpine* and *Libera*. *Jupiter*, her father, begat her, when he was disguised in the shape of a bull; and after she was born and grown up, ^d he debauched her himself, in the shape of a dragon: ^e whence it came to pass, that, in the *mysteries* of the *Sabazia*, a *golden snake*, folded in a circle, was produced; which, when any were initiated, was usually put into their bosoms, and received again, when it slid down from them below.

P. But by what fate became *Proserpine* the wife of this *black God*?

M. In this manner: when all the *Goddeses* refused to marry *Pluto*, because he was so deformed, he was vexed at this contempt and scorn, and troubled, that he was forced to live a single life always; wherefore in a rage he seated himself in a chariot, and arose on a sudden: from a den in *Sicily*, ^f he saw a company of very beautiful virgins gathering flowers in the fields of *Enna*, a beautiful place, situated about the middle of the island, and therefore called the *Navel*

^a Virg. *Æneid.* 6. ^b Δίσπειρα, id est, Domina, Paus. in *Arcad.* ^c Hesiod. in *Theogon.* ^d Arnob. 1. 5. ^e Eusebius *Præp. Evang.* ^f Cic. in *Verrem.*

of Sicily. One of them, *Proserpine*, pleased him above the rest, for she surpassed them all in beauty. He came raging with love, and carried her with him from that place, and on a sudden he sunk into the earth near *Syracuse*. In the place where he descended, a lake arose: and ^a *Cicero* says, the people of *Syracuse* keep yearly festivals, to which great multitudes of both sexes flock.

P. O! poor lady! I am troubled at her misfortune, her unhappiness moves my compassion. But what followed?

M. The nymphs, her companions, were grievously affrighted, and fled away to any place where they could expect safety. In the mean time *Ceres*, the mother of *Proserpine*, comes, who, by chance, was absent when her daughter was stolen; she seeks her daughter among her acquaintance a long time, but in vain. Therefore, in the next place, she kindles torches by the flames, which burst forth from the top of the mountain *Ætna*, and goes with them to seek her daughter throughout the whole world: neither did she give over her vain labour, till the nymph *Arethusa* fully assured her that *Proserpine* was stolen by *Pluto*, and carried down into his kingdom. She then, in great anger, hastened and expostulated with ^b *Jupiter*, concerning the violence that was offered to her daughter: and, in short, *Jupiter* promised to restore *Proserpine* again, if she had not yet tasted any thing in hell. *Ceres* went joyfully down, and *Proserpine*, full of triumph and gladness, prepared to return into this world; when *Ascalaphus* discovered that he saw *Proserpine*, while she walked in *Pluto's* orchard, pluck a pomegranate, and eat some grains of it; whereupon *Proserpine's* journey was immediately stopped. *Ceres*, her mother, being amazed at this new mischance, and incensed at the fatal discovery of

^a 6 in Verrem,

^b Servius in 1. Georgic.

Ascalaphus,

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Ascalaphus, turned him into an *owl*, a bird said to be of an ill *omen*, and unlucky to all that see it; but at last, by the importunity of her prayers to *Jupiter*, she extorted this favour from him, that he should give leave ^a that *Proserpine* might live half the year at least with her in *heaven*, and the other half below in *hell* with her husband. *Proserpine* afterward loved this disagreeable husband so much, that she was jealous, and changed *Mentha*, who was his mistress, into *mint*, an herb of her own name.

^a *Et Dea regnorum numen commune duorum,
Cum matre est totidem, totidem cum conjuge menses.* Met. 5.
The Goddesses now in either empire stays;
Six months with *Ceres*, six with *Pluto* stays.

SECT. II. *An Explanation of the Fable.*

P. **Y**OU have told a very pretty story; pray what is the signification of it?

M. The signification of it is this; ^b *Ceres* is the *earth*, and her daughter *Proserpine* the fertility of the earth, or rather the ^c seed by which it is fertile, which seed lies buried in the ground in the winter, but in the summer breaks forth and becomes fruit. Thus *Proserpine* (the emblem of the seed) lies half the year in *hell*, and the other half in *heaven*. Others explain this fable so, as by it to signify the *moon*, which is hid from us, in the hemisphere of the countries beneath us, as long as it shines to us in our own.

Some believe that *Hecate* is the same with *Proserpine*; and if you are willing to follow their opinion, you must call to mind what I have said before, when I discoursed of *Diana*.

^b Var. apud Augustinum de Civit. Dei 7.
1. de Præp. Evang.

^c Euseb.

Let us now turn our eyes toward the tribunal of *Pluto*, where you see, in that dismal picture, continual trials, and all persons, as well the accusers as the offenders, that have been formerly wicked in their lives, receive their deaths impartially from the three *fates*; after death they receive their condemnation impartially from the three *judges*; and, after condemnation, their punishment impartially from the three tormenting *furies*.

CHAP. VI.

The FATES.

P. **W**HERE are those *Fates*? And from whom did they descend?

M. Those three *old ladies* are the *Fates*: Their ^a garments are made of ermin, white as snow, and bordered with purple. They were born either of ^b *Nox* and *Erebus*, or of ^c *Necessity*, or of the ^d *Sea*, or of that *rude* and *indigested mass*, which the ancients called *Chaos*.

They are called *Parcæ* in *Latin*; because, as ^e *Varro* thinks, they distributed good and bad things to persons at their birth: or as the common and received opinions is; ^f because they *spare no-body*. They are likewise called *Fatum*, *fate*; and are *three* in number; ^g because they order the past, present, and

^a Catullus in Epith. Thet. ^b Hesiod. in Theogon. ^c Plato, l. 10 de Republ. ^d Licophron. ^e *Parcæ* dicuntur à partu quòd nascentibus hominibus bona malaque conferre censeantur. ^f Aut à parcendo per Antiphrasin, quòd nemini parcant. Servius in 1. Æneid. ^g Eusebius in Præp. Evang. l. 6.

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future time. *Fate*, says ^a Tully, is all that which God hath decreed and resolved shall come to pass, and which the Græcians call Εἰμαρμένη [*Eimarmene*.] It is, says ^b Chrysippus, a perpetual, certain, and unavoidable series and chain of things, wrapping and infolding up itself in an order of consequences, which compose the several links, and follow one another to all eternity. ^c *Fatum* is derived from the word *Fari*, to pronounce, or declare; because when any one is born, these three sisters pronounce what fate will befall him; as we see in the story of *Meleager*.

P. What are their names and offices?

M. The name of one is ^d *Clotho*; the second is called ^e *Lachesis*; the third ^f *Atropos*; because she is unalterable, unchangeable. These names the Græcians give them: ^g the Romans call them *Nona*, *Decima*, and *Morta*.

To them is intrusted the management of the fatal thread of life; for *Clotho* draws the thread between her fingers; *Lachesis* turns about the wheel; and *Atropos* cuts the thread spun, with a pair of scissars. That is, *Clotho* gives us life, and brings us into the world; *Lachesis* determines the fortunes that shall befall us here; and *Atropos* concludes our lives: ^h *One speaks, the other writes, and the third spins.*

^a Est autem *Fatum* id omne quod à Deo constitutum & designatum est ut eveniat, quod Græci εἰμαρμένη appellant. Tullius de Fato & 1 Divinat. ^b *Eimarmene* sempiterna quædam est & indeclinabilis rerum series & catena, sese volvens & implicans per æternos consequentiæ ordines è quibus connexa est. Bœt. in Top. ^c Var. ap. Lil. Gyr. ^d A verbo κλωθω, id est, neo. ^e λαγχάνω, sortior. ^f Ab α privativâ, particulâ, & τρέπω, verito, quod verti & flecti nequeat. ^g Censen. Vind. ap. Lil. Gyr. ^h Una loquitur, altera scribit, tertia fila ducit. Serv. in *Æneid*.

CHAP. VII.

The FURIES.

P. **A**ND what are those *monsters* called, that have the *faces of women*? Their looks are full of terror; they hold lighted torches in their hands; snakes and serpents lash their necks and shoulders.

M. They are the *Furies*, called in *Latin* sometimes *Furiæ*; ^a because they make men mad, by the stings of conscience which guilt produces. They are also called ^b *Diræ*, ^c *Eumenides*, and ^d *Canes*; and were the offspring of ^e *Nox* and ^f *Acheron*; but their proper names are *Alecto*, *Tisiphone*, and *Megæra*; ^g and they are esteemed virgins; because, since they are the avengers of all wickedness, nothing can corrupt and pervert them from inflicting the punishment that is due to the offender.

P. Why are there only three *Furies*?

M. Because there are three ^h principal passions of the mind, *anger*, *covetousness*, and *lust*, by which mankind is chiefly hurried into all sorts of wickedness: for *anger* begets revenge, *covetousness* provokes us to get immoderate wealth by right or wrong, and *lust* persuades us to pursue our pleasures at any rate. Indeed some add a ⁱ fourth *fury*, called *Lisso*, that is, rage and *madness*; but she is easily reduced to the other three: as also *Erinnys*, a name common to them all.

P. What is the office of the *Furies*?

M. They are appointed to observe and punish the crimes of ill men, and to torment the *consciences* of

^a Quòd sceleratos in furorem agant. ^b Virg. *Æneid.*
^{3.} ^c Ibid. 8. ^d Ibid. 4. ^e Ibid. 6. ^f Ibid. 11.
^g Suidas & Orph. in Hymn. ^h Isidor. ap. Gyr. ⁱ Eurip.
 in Hercule furente.

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secret offenders; whence they are commonly also entitled ^a *the Goddeſſes, the Discoverers and Revengers of evil actions*. They puniſh and torment the wicked, by frightening and following them with burning torches. You ſee the picture of them there, and you will find them beautifully ^b deſcribed in the twelfth book of *Virgil's Æneids*.

P. What did the poets intend by theſe *furies*?

M. Only, ſays *Cicero*, that they, who have done any wicked and unlawful thing, are tormented and affrighted, not with the blows and the burning torches of the *Furies*, as it is in the fable, but with the ſtings of their own evil conſciences: For, ^c ſays he, *every one's own fraud, and his own terror, bring him the greateſt vexation: every one's own wickedneſs torments and enrages him; his own evil thoughts and the laſhes of his conſcience affright him: theſe are conſtant and domeſtic Furies to the wicked, that night and day exact the puniſhment of them that their crimes deſerve.*

^a *Deæ ſpeculatrices & vindices Facinorum.*

^b *Dicuntur geminæ peſtes, cognomine Diræ,
Quas & Tartaream Nox intempeſta Megæram
Uno eodemq; tulit partu, paribuſq; revinxit
Serpentum ſpiris, ventofaſque addidit alas.*

Deep in the diſmal regions void of light,
Two daughters at a birth were born to *Night*:

Theſe their brown mother, brooding on the care,
Endu'd with windy wings to fleet in air, [hair,

With ſerpents girt alike, and crown'd with hisſing }

In Heav'n the *Diræ* call'd.

^c *Sua enim quemque fraus & ſuus terror maximè vexat; ſcum quemq; ſcelus exagitat, amentiaque afficit: ſux male cogitationes conſcientiæque animi terrent. Hæ ſunt impiis aſſiduæ domeſticæ Furæ, quæ dies nocteſq; pœnas à ſcleribus repetunt. Or. pro Roſcio Am.*

CHAP. VIII.

NIGHT, DEATH, SLEEP.

P. **Y**OU mentioned just now *Nox* and *Erebus*:
Are they of the number of the Gods?

M. Yes; *Nox* is, of all the Gods, the most ancient; she was the sister of *Erebus*, and the daughter of the first *Chaos*; and of these two, *Nox* and *Erebus*, *Mors*, [*Death*] was born. She is dressed usually with a speckled garment and black wings: but there are no temples nor sacrifices, nor priests consecrated to *Mors*; because she is a Goddess whom no ^a prayers can move, or sacrifices pacify.

Somnus [*Sleep*] ^b is the brother of *Death*, and ^c he also hath wings, like her. *Iris*, who was sent by *Juno* to the palace of this God, mentions the great benefits that he bestows on mankind; such as ^d quiet of mind, tranquillity, freedom from care, and refreshment of the spirits, whereby men are enabled to proceed in their labours. In this palace there are ^e two gates out

^a Horat. 2. Sermonum. ^b Orpheus in Hymn. ^c Homer. Iliad. 14. Virg. Æneid. 5.

^d *Somne quies rerum, placidissime Somne Deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasq; labori.* Ovid. Met. 11.
Thou rest o'th' world, *Sleep*, the most peaceful God,
Who driv'st care from the mind, and dost unload
The tired limbs of all their weariness,
And for new toil the body dost refresh.

^e *Sunt geminae somni portæ, quarum altera fertur
Cornea, qua veris facilis datur exitus umbris:
Altera candenti perfecta nitens elephanto:
Sed falsa ad cælum mittunt insomnia Manes.* Virg. Æn. 6.
Two gates the silent house of *Sleep* adorn;
Of polish'd iv'ry this, that of transparent horn.
True visions thro' transparent horn arise,
Thro' polish'd iv'ry pass deluding lyes.

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of which dreams pass and repass: one of these gates was made of clear ivory, through which false dreams pass; and the other of them was made of transparent horn, and through that gate true visions come to men. ^a *Morpheus*, the servant of *Somnus*, who can put on any shape or figure, presents these dreams to those who sleep; and these dreams were brought from a great spreading elm in hell, under whose shadow they usually sit.

^a Ovid. 11. *Metam.* Virg. 6. *Æneid.*

CHAP. IX.

The Judges of Hell, MINOS, RHADAMANTHUS, and ÆACUS.

NEAR the three *Furies* and the three *Fates*,^b you see the three *Judges of Hell*, *Minos*, *Rhadamanthus*, and *Æacus*, who are believed to be judges of the *souls of the dead*; because they exercised the offices of judges in *Crete*, with the greatest prudence, discretion, and justice.

The first two were the sons of *Jupiter* by *Europa*; the last was the son of *Jupiter* by *Ægina*: and when all the subjects of queen *Ægina* were swept away in a plague, beside himself, he begged of his father, that he would repair the race of mankind, which was almost extinct; and *Jupiter* heard his prayer, and turned^c a great multitude of *ants*, which crept about a hollow old oak, into men, who afterward were called *Myrmadones*, from *μύρμηξ* [*Murmex*] which signifies an *ant*.

^b Homer. 2. *Odyss.* ^c Ovid. 7. *Metam.* Plato in *Georg.*
I *These*

These three had their particular province assigned by *Pluto* in this manner: *Rhadamanthus* was appointed to judge the *Asiatics*, and *Æacus* the *Europeans*, each holding a staff in his hand; but *Minos* holds a golden sceptre and sits alone, and oversees the judgments of *Rhadamanthus* and *Æacus*, and if in their courts there arose a case that was ambiguous and difficult, then *Minos* used to take the cognizance thereof, and decide it. ^a *Tully* adds to these a fourth judge, *Triptolemus*; but we have already discoursed of him in his proper place.

^a Tusc. Quæst. lib. 1.

CHAP. X.

SECT. I. *The most famous of the CONDEMNED in Hell.*

FROM the judges let us proceed to the *criminals*, whom you see represented there in horrid colours: it will be enough if we take notice of the most celebrated of them, and shew their crimes, and the punishments which were therefore inflicted on them.

SECT. II. *The Giants.*

THESE giants ^b were the sons of *Terra* (the earth) when she was impregnated by the blood of *Cœlum*, which flowed from that dishonourable wound which his son *Saturn* gave him. They are all very high in stature, with horrible dragon's feet; their looks and their bodies are altogether full of terror. Their impudence ^c was so great, that they strove to depose *Jupiter* from the possession of Heaven: and when they engaged with the *celestial Gods*, they ^d heap-

^b Hesiod. in Theogon. ^c Homer. Od. 12. ^d Ov. Met. 1. ed

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ed up mountains upon mountains, and from thence darted trees set on fire against the *Gods of Heaven*.
^a They hurled also prodigious massy stones and solid rocks, some of which falling upon the earth again, became mountains; others fell into the sea, and became islands. This ^b battle was fought upon the *Phlegrean* plains, near the borders of *Campania*,^c which country is called *Phlegra*, from *φλέγω* [*Phlego*] *uro*, for it abounds in subterraneous fires, and hot baths flowing continually. The *giants* were beaten and all cut off, either by *Jupiter's* thunder, *Apollo's* arrows, or by the arms of the rest of the Gods. And some say, that out of the blood of the slain, which was spilled upon the earth, serpents and such invenomed and pernicious animals were produced. The most eminent of those Giants were,

Typhæus, or *Typhon*, the son of *Juno*, conceived by her without a father. So vast was his magnitude, that he touched the east with one hand, and the west with the other, and the heavens with the crown of his head. A hundred dragon's heads grew from his shoulders; his body was covered with feathers, scales, rugged hair, and adders; from the ends of his fingers snakes issued, and his two feet had the shape and folds of a serpent's body. His eyes sparkled with fire, and his mouth belched out flames: yet he was at last overcome and thrown down; and, lest he should rise again, ^d the whole island of *Sicily*

^a Duris Samius. ^b Nat. Comes, l. 6. ^c Homer. Hymn. in Apollin.

^d *Ntitur ille quidem, pugnatque resurgere sæpe;
 Dextra sed Ausonio manus est subjecta Peloro;
 Læva, Pachyne, tibi: Lilybæo crura premuntur;
 Prægravat Ætna caput.* Ovid. Metam. 5.

He struggles oft, and oft attempts to rise,
 But on his right-hand vast *Pelorus* lies:
 On's left *Pachynus*; *Lilybæus* spreads
 Q'er his huge thighs, and *Ætna* keeps his heads.

was laid upon him. This island was also called *Tri-nacria*, because it bears the shape of a triangle, in the corners of which are the three promontories, *Pelorus*, *Pachynus*, and *Lilybæus*; *Pelorus* was placed on his right-hand, *Pachynus*, on his left, and *Lilybæus* lay upon his legs.

Ægeon was another prodigious and cruel giant: ^a *Virgil* tells us he had fifty heads, and a hundred hands, from whence he was called *Centumgeminus*, and ^b by the *Gracians*, *Briareus*. He hurled a hundred rocks against *Jupiter* at one throw, yet *Jupiter* dashed him down, and bound him in a hundred chains, and ^c thrust him under the mountain *Ætna*, where, as often as he moves his side, the mountain casts forth great flames of fire.

^d *Aloeus*, because of his age, could not in this war take up arms against the Gods; but he sent *Othus* and *Ephialtes*, which, though his wife had them by *Neptune*, yet they were called *Aloidæ*, from their reputed father: they went in their father *Aloeus*' stead, and assisted the giants, but the same fate attended them, and they also suffered the punishment of their rashness in hell.

^a *Ægeon qualis, centum cui brachia dicunt,
Centenasq; manus quinquaginta oribus ignem
Pectoribusq; arsisse: Jovis cum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses.*
And as *Ægeon*, when with Heaven he strove,
Stood opposite in arms to mighty *Jove*,
Mov'd all his hundred hands, provok'd to war,
Defy'd the forky lightning from afar:
At fifty mouths his flaming breath expires,
And flash for flash returns, and fires for fires;
In his right-hand as many swords he wields,
And takes the thunder on as many shields.

^b *Homeri Ilias* 1.

^c *Callimachus* in *Lavacr. Deli*.

^d *Virgil. Æneid.* 6.

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Tityus was the son of ^a *Jupiter* and *Elara*, born in a subterraneous cave, in which *Jupiter* hid his mother, fearing the anger of *Juno*. She brought forth a child, of so prodigious a bulk, that the earth was rent that he might have a passage out of the cave; and from thence he was believed to be the son of the earth. *Juno* afterward perswaded this giant to accuse *Latona* of adultery, whereupon *Jupiter* struck him with thunder down into hell; ^b and there he lies stretched out, and covers nine acres of ground with his body: a vulture continually gnaws his liver, which grows again every month.

To these we might add the *Titans*, ^c the sons of *Terra* and *Cælum*; the chief of whom was *Titanus*, *Saturn*'s eldest brother, who made war against *Jupiter*, because *Jupiter* usurped the kingdom, which was due to him by hereditary right. In this war, *Titanus* and his party were beaten, and afterward cast down into hell.

^a *Apol. 1.*

^b *Necnon & Tityum Terræ omni parentis alumnum
Cernere erat; cui sola novem per jugera corpus
Porrigitur, rostroq; immanis vultur adunco
Immortale jecur tundens, sæcundaque pænis
Viscera, rimaturq; epulis, habitatq; sub alto
Pectore, nec fibris requies datur ulla renatis.* Virg. *Æn. 6.*
There *Tityus* tortur'd lay, who took his birth
From heav'n, his nursing from the fruitful earth;
Here his gigantic limbs, with large embrace,
Infold nine acres of infernal space:
A rav'nous vulture in his open side,
Her crooked beak, and cruel talons try'd;
Still for the growing liver digg'd his breast,
The growing liver still supply'd the feast:
Still are the entrails fruitful to their pains,
Th' immortal hunger lasts, th' immortal food remains.
^c *Æschyl. in Prometheus.*

SECT. III. Other famous Offenders.

Phlegyas, king of the *Lapithæ* in *Theſſalia*, was the father of the nymph *Coronis*: when he heard that *Apollo* had debauched his daughter, he went in anger, and fired the temple of *Apollo* at *Delphi*; for which the enraged God ſhot him through the body with an arrow, and inflicted on him the following puniſhment: a great ſtone hangs over his head, which he imagines every moment will fall down and crush him to pieces: thus he ſits, perpetually fearing what will never come to paſs; which makes him frequently call out to men ^a to obſerve the rules of juſtice and the precepts of religion.

Ixion was the ſon of this *Phlegyas*; he killed his own ſiſter, and obtained his pardon from the Gods, who advanced him to heaven: his proſperity made him wanton, ſo that he attempted to violate the chaſtity of *Juno*. This insolent attempt was diſcovered to *Jupiter*, who ſent a cloud in the ſhape of *Juno*, which the deceived lover embraced, and from thence thoſe monſters the *Centaurs* were born: hereupon he was thrown down to the earth again; where becauſe he boated everywhere that he had familiarly known the *Queen of the Gods*, he was ſtruck with thunder down into hell, and tied faſt to a wheel, which turns about continually.

Salmonæus was king of *Elis*: his ambition was not ſatiſfied with an *earthly crown*, for he deſired divine honours; and, that the people might eſteem him a God, he built a brazen bridge over the city, and drove his chariot upon it, imitating, by this noiſe, *Jupiter's* thunder. He threw down lighted torches, and thoſe who were ſtruck by them were taken and killed.

^a *Discite juſtitiam moniti, & non temnere Divos.* Virg. *Æn.* 6.
Learn juſtice hence, and don't deſpiſe the Gods.

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Jupiter would not suffer so great insolence, therefore threw the proud man from his stage headlong into hell, where *Æneas*,^b when he visited the infernal regions, saw him punished, as *Virgil* relates.

Sisyphus was a famous robber, killed by *Theseus*:^c he is condemned in hell, to roll^d a great and unwieldy stone to the top of a high hill, and, as oft as the stone almost touches the top of the mountain, it slides down again.

The *Belides* were fifty virgin-sisters, so called from their grandfather *Belus*, named also *Danaides*; from their father *Danaus*, who married them to the fifty sons of his brother. The oracle foretold, that *Danaus* should be slain by his son-in-law; wherefore he commanded his daughters to provide daggers, and on their wedding night to kill their husbands. All the daughters performed their promises, and killed their husbands; but *Hypermnestra* spared *Lynceus*, her husband, who afterward killed *Danaus*, and took his kingdom. This great impiety was thus punished;^e they were condemned to draw water out of a deep well, and fill a tub that (like a sieve) is full of holes: the water runs out of the tub as fast as it is put in, so that they are tormented with an unprofitable labour without end.

Tantalus is another remarkable criminal. He was the^f son of *Jupiter* by the nymph *Plota*. He invited

^b *Vidi crudeles dantem Salmoneæ pœnas,
Dum flammas Jovis & sonitus imitatur Olympi.* *Æn.* 6.

Salmonus suffering cruel pains I found
For emulating *Jove*; the rattling sound
Of mimic thunder, and the glitt'ring blaze
Of pointed lightnings, and their forked rays.

^c *Hesiod.* *Argon.*

^d *Ingens & non exsuperabile saxum.* *Virg.*

^e *Affiduas repetunt quas perdunt Belides undas.* *Ov. Met.* 4.
They hourly fetch the water that they spill.

^f *Euseb. Præp. Evang.*

all the Gods to a feast, to get a plain and clear proof of their divinity: when they came, he killed and quartered his own son *Pelops*, and boiled him, and set the joints before them to eat. All the Gods abstained from such horrid diet, except *Ceres*, who ate one of the child's shoulders. Afterward the Gods sent *Mercury* to recall him to life, and gave him an ivory shoulder, instead of the shoulder which *Ceres* had eaten. ^a This *Pelops* was the husband of *Hippodamia*, of whom *Atreus* and *Thyestes* were born; the latter whereof was banished, because he corrupted his brother *Atreus*' wife; and, when he was recalled from banishment, he ate up those children that he had by her; for *Atreus* killed them, and brought them in dishes to the table, where he and *Thyestes* dined together. It is said, that the *sun* was not able to endure so horrible a sight, but turned his course back again to the east. But as *Tantalus*' crime was greater, so was his punishment; ^b for he is tormented with eternal hunger and thirst in the midst of plenty both of meat and drink: he stands in water up to his lips, but cannot drink it; and meat is placed just to his mouth, which he cannot take hold of. ^c *Ovid* mentions the punishment of *Tantalus*, but assigns another reason for it, namely, because he divulged the secrets of the Gods to men. But this was but part of his punishment, for ^d over his head hangs a weighty stone, which he, with horror and dread, expects should fall on him, and dash out his brains, every moment.

^a Pindar. in Olymp. ^b Homer. Odyss. 11.

^c *Quærit aquas in aquis, & poma fugacia captat
Tantalus, hoc illi garrula lingua detit.*

Half drown'd he thirsts, the dangling apples swing
From's gaping chaps: this comes of prattling.

^d *Hunc super atra fîlex, jamjam lapsura cadenti
Imminit assimilis.*

Virg. Æn. 6.

———— a massy stone,

Ready to drop, hangs o'er his cursed head.

Now this fable of *Tantalus* represents the condition of a miser, who, in the midst of plenty, suffers want, and wants as much the things which he has, as those which he has not; as *Horace* rightly says, ^a where he applies this fable of *Tantalus* to the real wants of the covetous man.

^a *Tantalus à labris sitiens fugientia captat
Flumina. Quid rides? mutato nomine, de te
Fabula narratur.*

Serm. l. i.

Tho' *Tantalus* you've heard, does stand chin deep
In water, yet he cannot get a sip:
At which you smile; now all on't would be true,
Were the name chang'd, and the tale told of you.

CHAP. XI.

Monsters of Hell.

THERE are many strange pictures of these infernal monsters, but the most deformed are the *Centaurs*, who were the ancient inhabitants of *Theffalia*, and the first who tamed horses, and used them in war. Their neighbours, who first saw them on horse-back, thought that they had partly the members of a man, and partly the limbs of a horse. But the poets tell us another story; for they say that *Ixion* begat them of a cloud, which he believed to be *Juno*, from whence they are called ^b *Nubigenæ*, and *Bacchus* is said to have overcome them.

Geryon, because he was king of the three islands, which are called *Balearides*, ^c is feigned to have three bodies: or, it may be, because there were three bro-

^b *Virg. Æn. 6.* ^c *Tricorporeæ & tergemina fuisse.*
thers

thers of the same name, whose minds and affections were so united, that they seemed to be governed and to live by one *soul*. They add, that *Geryon* kept oxen, which devoured the strangers that came to him: they were guarded by a dog with two heads, and a dragon with seven. *Hercules* killed the guards, and drove the oxen afterward away.

The *Harpyes* are so called ^a from their rapacity: they were born of *Oceanus* and *Terra*, with the faces of virgins, and the bodies of birds; their hands were armed with claws, and their habitation was in the islands. Their names were *Aello*, *Ocypete*, and *Celeno*; which last brought forth *Zephyrus* (the west wind) and *Balius*, and *Xanthus*, the horses of *Achilles*. *Virgil* gives us an ^b elegant description of these three sisters.

To the three *Harpyes* add the three *Gorgons*, *Melusa*, *Stheno*, and *Euryale*, who were the daughters of *Phorcus* and *Cete*. Instead of hair, their heads were covered with *vipers*, which so terrified the beholder, that they turned him presently into a *stone*. Perhaps they intended to represent, by this part of the fable, the extraordinary beauty of these sisters, which was such

^a Ab ἀρπάζω, rapio.

^b *At subito horrifco lapsu de montibus adsunt Harpyæ; & magnis quatiunt clangoribus alas: Sive Deæ, seu sunt Diræ, obscænaque volucres. Tristius haud illis monstrum est, nec sævior ulla Pestis & ira Deum Stygiis sese extulit undis. Virginei volucrum vultus, fœdissima ventris Proluvies, unæq; manus, & pallida semper Ore fame.*

Æneid. 3.

When from the mountain-tops, with hideous cry
And clattering wings, the filthy harpyes fly;
Monsters more fierce offended heaven ne'er sent,
From hell's abyss, for human punishment,
With virgin faces, but with wombs obscene;
Foul paunches, and with ordure still unclean;
With claws for hands, and looks for ever lean.

}

that whosoever saw them were amazed, and stood immoveable like stones. There were other *Gorgons* besides, born of the same parents, who were called *Lamia*, or *Empusæ*: ^a they had only one eye, and one tooth, common to them all: they kept this tooth and eye at home in a little vessel, and, which soever of them went abroad, she used them. ^b They had the faces of women, and also the necks and breasts; but below they were covered with scales, and had the tails of serpents. They used to entice men, and then devour them. Their breasts were naked, and their bosoms were open. They looked on the ground as it were out of modesty. Thus they tempted men to discourse with them, and when they came near, these *Lamia* used to fly in their faces, and strangle them, and tear them to pieces barbarously. And what more plainly expresses the devilish arts of wicked women, against whom the Scriptures caution us in these words, ^c *The sea-monsters draw out the breast, they give suck?* Others only mentioned one *Lamia*, who was a most beautiful woman; *Jupiter* debauched her, and *Juno*, through jealousy, deprived her of the children that she bore. She became distracted with grief, and devoured other people's children in their cradles.

The *Chimæra* ^d is a monster, ^e which vomiteth forth fire; he hath the head and breast of a lion, the belly of a goat, and the tail of a dragon, as it is expressed ^f in a known verse, and described by ^g *Ovid*.

^a *Æschyl.* in *Prometh.* ^b *Dion. Hist.* *Libyæ*, ^c *Lamiæ nudaverunt mammas.* *Lamentat.* iv. 3. ^d *Dures*, l. 2. *Rerum Libycarum.* ^e *Hom. Iliad.* 14. *Hesiod.* in *Theog.*

^f *Prima leo, postrema draco, media inde capella.*

A lion's head and breast resemble his,

His waist a goat's, his tail a dragon's is.

^g *Quoque Chimæra jugo, mediis in partibus hircum, Pictis & ora leæ, caudam draconis habebat.*

— And o'er the craggy top

Chimæra dwells, with lion's face and mane,

A goat's rough body, and a dragon's train.

A *vulcano*. in *Lycia* occasioned this fable; for in the top of the mountain were lions, in the middle (where was pasture) goats lived, and the bottom of it abounded with serpents. ^a *Bellerophon* made this mountain habitable, and is said therefore to have killed the *Chimæra*.

The monster *Sphinx* was begotten ^b of *Typhon* and *Echidna*. She had the head and face of a young woman, the wings of a bird, and the body and feet of a dog. She lived in the mountain *Sphincius*, assaulted all passengers, and infested the country about *Thebes*: insomuch that the oracle of *Apollo* was consulted concerning her, and answer was made, that, unless some body did resolve the riddle of *Sphinx*, there would be no end of that great evil. Many endeavoured to explain it, but were overcome, and torn in pieces by the monster. *Creon*, at that time, was king of *Thebes*, who published an edict through all *Greece*, in which if any one could explain the riddle of *Sphinx*, he promised, that he would give him to wife his own sister *Jocasta*. The riddle was this: ^c *What animal is that which goes upon four feet in the morning, upon two at noon, and upon three at night?* *Oedipus*, encouraged with the hopes of the reward, undertook it, and happily explained it; so that the *Sphinx* was enraged, and cast herself headlong from a rock, and died. He said, that the animal was a man, who, in his infancy, creeps upon his hands and feet, and so may be said to go on four feet; when he grows up, he walks on two feet; but, when he grows old, he uses the support of a staff, and so may be said to walk on three feet.

This *Oedipus* was the son of *Laius*, ^d king of *Thebes*: soon after his birth *Laius* commanded a soldier to carry his son *Oedipus* into a wood, and then destroy him,

^a Pausan. in Corinth. ^b Vide Natal. Com. ^c Quidnam animal mane quadrupes, meridie bipes, vesperti tripes esset? ^d Stat. 1. Theb. Plutarch. Ælian. & alii.

because it had been foretold by the oracle, that he should be killed by his own son: but the soldier was moved with pity toward the child, and afraid to imbrue his hands in royal blood; wherefore he pierced his feet with a hook, and hanged him upon a tree to be killed with hunger. One of the shepherds of *Polybius*, king of *Corinth*, found him, and brought him to the queen, who, because she had no children, educated him as her own son, and from ^a *his swollen feet* called him *Oedipus*. This *Oedipus*, when he came to age, knew that king *Polybius* was not his father, and therefore resolved to find out his parents; consulting the oracle, he was told that he should meet his father in *Phocis*. In his journey he met some passengers, among whom was his father, but he knew him not; a quarrel arose, and, in the fray, he, by chance, killed his father. After this, he proceeded on his journey, and arrived at *Thebes*, where he overcame *Sphinx*, and for his reward married *Jocasta*, whom he knew not to be his mother then, but discovered it afterward. He had by her two sons, *Eteocles* and *Polynices*, and two daughters, *Antigone* and *Ismena*. ^b When afterward he found, by clear proof, that he had killed his father, and married his mother, he was seized with so great madness, that he pulled out his own eyes, and had killed himself, if his daughter *Antigone* (who led him about after he was blind) had not hindered him.

Eteocles and *Polynices*, the sons of *Oedipus* and *Jocasta*, ^c succeeded their father in the government: they agreed to reign a year a-piece in their turns. *Eteocles* reigned the first year, and then refused to admit his brother *Polynices* to the throne: whereupon a war arose, and the two brothers, in a duel, killed each other. Their enmity lasted longer than their lives;

^a Puerum *Œdipum* vocavit à tumore pedum, oîdew enim tumeo & πῶς pedem significat.

^b Senecæ *Œdip.* ^c Stat. *Theb.*

for when their bodies were placed on the same pile to be burnt by the same fire, the flames refused to unite, but divided themselves into two parts.

CHAP. XII.

The ELYSIUM.

THERE is a place in the infernal dominions abounding with pleasures and delights, which is called the *Elysium*; ^a because thither the souls of the good come, after they are loosed from the chains of the body, when they have been purged from the light offences that they had contracted in this world. ^b *Aeneas* received this account from one of the inhabitants of it, as *Virgil* tells us, ^c who describes this place as abounding with all the delights that the most pleasant plains, the most verdant fields, the shadiest groves, and the finest and most temperate air can produce.

^a Ἀπὸ τῆς λύσεως, a solutione; quòd Animæ piorum corporeis solatæ vinculis, loca illi petant postquam purgatæ sunt à levioribus noxis quas contraxerant.

^b Quisque suos patimur manes; exinde per amplum
Mutimur Elysium, & pauci læta arva tenemus,
All have their manes, and those manes bear:
The few, who're cleans'd, to those abodes repair,
And breathe in ample fields the soft Elysian air.

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^c Devenere locos latos, & amœna vireta
Fortunatarum nemorum sedesque beatas:
Largior hic campos æther quoque lumina vestit
Purpureo, solemque suum sua sidera norunt.
These holy rites perform'd, they took their way
Where long extended plains of pleasure lay.
The verdant fields with those of heav'n may vie,
With *Æther* vested, and a purple sky:
The blissful seats of happy souls below,
Stars of their own, and their own sun they know.

CHAP. XIII.

The River LETHE.

THERE is a river in hell called *Lethe*,^a from the forgetfulness it causes. For if any body drinks this water, he immediately forgets all things past: so that when the *souls* of the *pious* have spent many ages in the *Elysian* fields,^b they drink the water of *Lethe*, and are believed to pass into new bodies, and return into the world again: and it is necessary that they forget, both the pleasures that they have received in *Elysium*, and the miseries that they did heretofore endure in this life, that they may willingly return into this miserable life again. These souls went out from *Elysium* by that *ivory* gate, which you see painted in the lower part of this wall; and, if you please, we will go through this gate, and leave these infernal regions, to view more beautiful, though not less ridiculous, images of the other Gods.

P. I will attend you with pleasure.

^a Ἀπὸ τῆς λήθης, ab olivione.

^b ——— *Animæ quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices & longa oblivia potant.*

————— Souls that by fate

Are doom'd to take new shapes, at *Lethe's* brink
Quaff draughts secure, and long oblivion drink.

P A R T V.

OF THE

DII MINORUM GENTIUM:

OR,

THE SUBORDINATE DEITIES.

C H A P. I.

The PENATES.

M. NOW, *Palæophilus*, let us view the fifth division of this *fabulous Pantheon*, in which the *inferior* or *subordinate Gods* are contained: the *Latins* generally called them *Dii Minorum Gentium*, and sometimes *Semones Minuti*, *Plebeii*, and *Patellarii*.

P. Those Deities appear to be painted without confusion, in very good order, and very distinctly.

M. They are so; and if we consider how infinite the number of them was, it is plain, that the *Romans* had almost as many Gods as there are things. And, indeed, how great are the number of Gods who preside over inconsiderable things, since there are three Gods to keep one door! First, the God *Ferculus* looks after the door, the Goddess *Cardua* after the hinges, and *Limentius* after the threshold. I shall only briefly
speak

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ſpeak of thoſe, who aſſiſt, or any ways preſerve men from their birth to their death.

The *Penates* are ſo called from the *Latin* word *penus*; which word, ^a *Tully* ſays, includes every thing that men eat. Or elſe they have this name from the place allotted to them in the heavens; ^b becauſe they are placed in the moſt inward and private parts of the heavens where they reign: hence they call them *Penetrales*, and the place of their abode *Penetræle*. They intirely govern us by their reaſon, their heat, and their ſpirit, ſo that we can neither live, nor uſe our underſtanding ^c without them, yet we know neither the number nor names of them. The ancient *Hetrufci* called them *Conſertes* and *Complices*; ſuppoſing that they are *Jupiter's* counſeliors, and the chief of the Gods: and many reckon *Jupiter* himſelf, together with *Juno* and *Minerva*, among the *Penates*. But I will give you a more diſtinct and particular information in this matter.

There were three Orders of the *Dii Penates*: 1. Thoſe who governed ^d kingdoms and provinces, and were abſolutely and ſolely called *Penates*. 2. Thoſe who preſided over cities only; and theſe were called the *Gods of the Country*, or the *great Gods*; *Æneas* makes mention of them in ^e *Virgil*. 3. Thoſe who preſided over particular houſes and families, and theſe were called the ^f *ſmall Gods*. The Poets make frequent mention of them, eſpecially *Virgil*, who in one place, mentions fifty ſervant maids, whoſe buſineſs it was to

^a Eſt enim penus omne quo veſcuntur homines, c. 2. de Nat. ^b Quòd penitus inſideant, ex quo *Penetrales* à Poetis vocantur, & locus in quo ſervabantur eorum effigies *Penetræle* dictus. Varro ap. Arnob. l. 3. ^c Virg. *Æn.* 1. 5.

^d Dii Patrii *ἑοὶ πατρίων*, Macro. 3. Saturn. 14. Plut. 4. Symp. 1.

^e Tu, Genitor, caſe ſacra manu patrioſque *Penates*.

Our country Gods, the reliques and the bands,
Hold you, my father, in your guiltleſs hands.

^f Parvique *Penates*, Virg. *Æn.* 8.

look after their affairs, and to offer sacrifices to the household Gods: and in ^a another place he speaks of these household Gods being stained and defiled by the blood of one that was killed by his brother. But it must likewise be observed, that, among the *Latins*, the word *Penates* not only signifies the Gods, of which we have been speaking, but likewise signifies a dwelling-house, of which we have instances in many authors, and among the rest, in ^b *Virgil*, ^c *Tully*, and ^d *Fabius*.

^e *Timæus*, and from him *Dionysius*, says, That these *Penates* had no proper shape or figure; but were wooden or brazen rods, shaped somewhat like trumpets. But it is also thought, by others, that they had the shape of young men with spears, which they held apart from one another.

^a *Flammas adolere Penates*, *Æn.* 1. ^b *Sparfos fraterna cæde Penates*, *Æn.* 4. ^c *Nostis succedere penatibus hospes*. ^d *Exterminare aliquem à suis Diis Penatibus*. *Pro Sexto*. ^e *Liberos pellere domo, ac prohibere Penatibus*. *Dec.* 260. 8. *Lib.* 1.

CHAP. II.

The LARES.

THE *Lares* were children born from the stolen embraces of *Mercury* and the nymph *Lara*; for when, by her prating, she had discovered some of *Jupiter*'s amours, he was so enraged that he cut out her tongue, and banished her to the *Stygian lake*. *Mercury*, who was appointed to conduct her thither, ravished her upon the road. ^f She grew big with child, and

^f *Fitque gravis Geminsque parit qui compita servant,
Et vigilant nostra semper in æde Lares.* *Ovid. Fast.* 2.
Her twins the *Lares* call'd. 'Tis by their care
Our houses, roads, and streets, in safety are.

in

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in due time brought forth twins, and named them *Lares*.

They were made *Domestick Gods*, and accordingly presided over ^a houses, streets; and ways. On this account they were worshipped ^b in the roads and open streets, called, in *Latin*, *Compita*, from whence the games celebrated in their honour were called ^c *Compitalitii*, *Compitalitia*, and sometimes *Compitalia*. When these sports were exercised, ^d the images of men and women, made of wool, were hung in the streets; and so many balls made of wool as there were servants in the family, and so many complete images as there were children. The meaning of which custom was this: these feasts were dedicated to the *Lares*, who were esteemed infernal Gods; the people desiring hereby that these Gods would be contented with these woollen images, and spare the persons represented by them. The *Roman* youths used to wear a golden ornament, called *Bulla*, about their necks; it was made in the shape of a heart, and hollow within. This they wore till they were fourteen years of age, and then they put it off, and, hanging it up, consecrated it to the *Lares*, as we learn from ^e *Perfius*. These *Lares* sometimes ^f were clothed in the skins of dogs; and were ^g sometimes fashioned in the shape of dogs; whence that creature was consecrated to them.

The places in which the *Lares* were worshipped was called *Lararium*; and in the sacrifices offered to them the first fruits of the year, ^h wine and incense were brought to their altars, and their images adorned with

^a Martial. l. 3. Epigr. 57. ^b Arnob. 2. ^c Varro de Re rusticâ; & 5. de Ling. Lat. ^d Festus apud Lil. Gyr.

^e *Bullaque fuccinâis Laribus donata pependit.*

When fourteen years are past, the *Bulla's* laid

Aside, an offering to the *Lares* made.

^f Plutarch. in Prob. ^g Plautus. ^h Tibullus, l. 1. in prol. Aul.

chaplets and garlands. ^a The beginning of which worship came from hence, that anciently the *dead*, ^b who were buried at home, were worshipped as Gods, and called *Lares*. And besides, we find in ^c *Pliny*, that they sacrificed, with wine and incense, to the images of the emperors, while they yet lived.

^a Juvenal. Sat. 9. 12. ^b Arnob. 5. ex Var. ^c Epistol. l. 10.

CHAP. III.

SECT. I. *The GENII. Their Names.*

ALTHOUGH the *Genii* and the *Lares* sometimes mean the same Deities, yet by *Genius* is commonly meant that spirit of nature which *begets* all things, from which ^d generative power it has its name; or else it is so called, because it assists all generations; or lastly, because it protects and defends us when we are begotten. The birth-day, and the marriage-bed, had the name ^e *genial* from him; which name ^f was likewise given all days wherein mirth, pleasure, and joys did abound. And on the same account those who live merrily, who deny themselves nothing that makes for their ease and pleasure, or that is grateful to their appetite, who entirely follow the dictates of their sensual desires, are said to *live a genial life*, or to *indulge their genius*.

The *Greeks* called these *Genii*, *dæmons*; as it is thought, from the ^g terror and dread they create in those to whom they appear; or, as it is more probable,

^d A gignendo seu genendo, nam geno pro gigno olim dicebatur. Aug. 7. de Civitate Dei. Cicero 2. de Oratore, & 2. de Inventione. ^e Cenforin. de Die Nat. 3. ^f Isidor. 8. Etymol. c. ult. ^g Dæmones dicuntur à δαίμων ex-terreo, aut pavefacio. Eusebius.

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^a from the prudent and wise answers which they gave when they were consulted as oracles. ^b Hence some think, that illustrious men, whose actions in this life gain them universal praise and applause, do after their deaths become dæmons, by which dæmons is to be understood, ^c as *Plutarch* says, beings of a middle kind of a greater dignity than man, but of a nature inferior to the Gods.

^a Vel quasi δαίμονες, id est, periti rerumque præcii, nam responsa dabant consulentibus. *Isidor.* 8. *Etymol.*

^b Socrates ex *Hef. ap. Plat. ibid.* ^c *Lib. de Orat.*

SECT. II. *Their Images.*

THE images of the *Genii* resembled for the most part the form ^d of a *serpent*, according to ^e *Persius*, and his commentators. Sometimes also they were described like a boy, or a girl, or an old man; and crowned with the leaves of the *plaine-tree*, ^f which was a tree sacred to the *Genii*.

^d *Statii Theb.* 5.

^e *Pinge duos angues; Pueri, sacer est locus, extra Meiete.* —

Paint here two snakes; let no youth dare
Defile with pifs those walls that sacred are.

Vide la Cerdæ Commentar. in *Æneid.*

^f *Platanus* putabatur arbor genialis.

SECT. III. *Sacrifices offered to the GENII.*

WINE and flowers were offered up in the sacrifices to the *Genii*, and that especially by people on their birthdays, as we may learn from ^g *Persius* and

^g *Funde merum Genio.* — —

To *Genius* consecrate a cheerful glass.

Horace.

^a Horace. To these flowers and wine they added incense, parched bread, and corn strewed with salt. ^b Sometimes also a swine was sacrificed; though *Censorinus* writes, that it was not usual to sacrifice to the *Genii* with the blood and slaughter of any thing, since we ought not to take life from other creatures on that day on which we received it.

² — — — *piabant*

*Floribus & vino Genium memorem brevis ævi,
Cum sociis operum & pueris & conjuge fida.* Epist. 1. 2.
Their wives, their neighbours, and their prattling boys,
Were call'd; all tasted of their sportive joys:
They drank, they danc'd, they sung, made wanton sport,
Enjoy'd themselves, for life they knew was short.
^b Plut. in Aul. Palæph. Ecl. 5. Hor. 3. Carm.

SECT. IV. *Their Offices:*

THE *Genii* were appointed the continual guardians, overseers, ^c and safe keepers of the men (as ^d the women's guardians and protectors were called *Junones*) from their cradles to their graves. They likewise carried the prayers of men to the Gods, and interceded for them. Whence some call them *Præstitæ*, or chief governors, ^e because *they are set over the management of all things*.

To every person ^f were assigned two *Genii*, a *Bonus Genius*, and a *Malus Genius*: ^g *Horace* calls them a white and a black one. We were told by ^h *Valerius Maximus* that when *Cassius* fled to *Athens*, after *Antony* was beaten at *Actium*, there appeared to him a man

^c *Arrian*. in *Epiçtet*. ^d *Polit. Miscell.* c. 99. ^e *Quòd præstint gerundis omnibus.* *Martianus* 2. de *Nupt.*
^f *Plut.* de *Iside & Osir.* ^g *Genium Album & Nigrum.*
Horat. 2. *Epist.* ^h *Interrogatus quisquam esset respondit se esse κακοδαίμονα.* *Val. Max.* l. 1. c. 7.

of a large stature, of a black swarthy complexion, with long hair, and a nasty beard. *Cassius* asked him who he was? and the apparition answered, *I am your evil Genius*. *Virgil* is thought, by his ^a commentator *Servius*, to mean these two *Genii*, by the word *Manes*. Of these two *Genii*, the good one, which is given to every one at his birth, constantly incites him to the practice of virtue and goodness; whereas the bad one prompts him to all manner of vice and wickedness.

Nor were they assigned to men only; for several countries had their *Genii*, who therefore were called the ^b *Deities of the place*. Nay, ^c *Genii* were allotted to all houses, and doors, and stables, and hearths: and because the hearths were usually covered with *slates*, therefore the *God of the Hearths* was called *Lateranus*. But of these enough. Let us now proceed to the other inferior Deities.

^a Quisque suos patimur manes, *Virg. Æn. 6*. Vide *Servium* in loc. ^b Numen, loci *Virg. Æn. 7*. ^c *Prud. in Symm. Laterculis extrui foci solebant. Lil. Synt. 1*.

CHAP. IV.

The Nuptial Gods and Goddeses.

FIVE Deities were so absolutely necessary to all marriages, that none could lawfully be solemnized without them. They were ^d *Jupiter perfectus* or *adultus*, *Juna perfecta* or *adulta*, *Venus*, *Suada*, and *Diana*: beside which, several inferior Gods and Goddeses were worshipped at all marriages.

^e *Jugatinus* joined the man and the woman together in the yoke of matrimony.

^d *Minores & Plebei Dii.* ^e *A jugo matrimonii dictus.* *Aug. de Civit. 4.*

Domi-

Domiducus ^a guided the bride into the bridegroom's house.

Domitius was worshipped, that the bride might be ^b kept at home, to look after the affairs of the family.

Manturna was worshipped, that the wife might never leave her husband, but in all conditions of life ^c abide with him.

Then the Goddesses *Virginensis*, and also the Goddess *Cinxia Juno*, ^d was invoked when the virgin's girdle was unloosed.

Priapus, or *Mutenus*, was also reckoned one of the Nuptial Gods, because in his filthy lap the bride was commanded to sit, according to a very religious and modish custom, forsooth!

Percunda, or *Parcunda*, was also worshipped. St. *Augustin*, mentioning her, advises us to ^e spare the modesty of human nature.

^f *Viriplaca* reconciles husbands to their wives. A temple at *Rome* was dedicated to her, whither the married couple usually repaired when any quarrel arose between them; and there opening their minds freely to each other, without passion, they laid aside all anger, and returned home together friendly.

The Goddess *Matuta*, ^g according to the opinion of some, was the daughter of *Cadmus*, whom the *Greeks* call *Leucothea*, or *Ino*. ^h The maid servants were not suffered to come within her temple; but the married women admitted one of them, and afterward buffeted her. Mothers prayed to this Goddess to send blessings on their sister's children, but never prayed to her for their own: and therefore while they were present at her sacrifices, they carried not their own, but their sister's children in their arms.

^a Quod sponsam in sponsi domum duceret. *Idem. ibid.* & l. 9. c. 9. ^b Ut sponsam domi teneret. ^c Ut cum marito semper maneret. ^d *August. ibid.* ^e Ut parcatur humanæ verecundiæ. *ibid.* ^f A placando Viro. *Val. Max. l. 2. c. 1.* ^g *Ovid. Met. 3.* ^h *Plut. in Camillo, & Quæst. Rom. 1.*

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The Goddess *Mena* presided over the women's ^a *monthly courses*; and was the same with the ^b *Moon*.

And ^c *Februa* was employed in the same affair; she was so called for the same reason.

^a A menstruis. ^b Etiam Græcè Luna dicitur. ^c A februo.

CHAP. V.

The Gods presiding over Women with Child.

THREE Gods assisted big-bellied women when their assistance was asked.

Pilumnus was one of the Gods of Children. He was so called from the pestle, ^d which the ancients pounded their corn with, before they made their bread, or ^e because he keeps off those misfortunes which attend children.

Intercidona was the Goddess who first taught the art ^f of cutting wood with a hatchet to make fires.

Deverra was worshipped as a Goddess, because she invented brooms, ^g by which all things are brushed clean, and those distempers prevented that proceeded from nastiness.

The *Sylvan Gods*, who were always hurtful to big-bellied women, were driven away by those Deities, and the mischief they invented was prevented. For, as neither the trees, ^h says St. *Augustin*, are cut down without an *ax*, nor bread made without a *pestle*, nor things preserved clean without a *brush*; so, since those instruments, are thought signs of good housewifery, it was supposed, that these wild unclean Gods would never dare to enter into the chamber of a *breeding woman*.

^d A pilo. ^e Quod mala ab infantibus pellit. Servius.
^f Ab intercisione securis. ^g A scopis quibus verritur.
^h Augustin. de Civit. Dei, l. 7.

CHAP. VI.

The Gods and Goddesses presiding over Women in Labour.

THESE Goddesses assisted women in travail and promoted the happy birth of the child.

Juno Lucina, ^a whose image was thus formed: one hand was empty, and ready, as it were, to receive the new-born babe; the other hand held a lighted torch, by which that light of life was signified, which all enjoy as soon as they are born.

Diana; though ^b some make no difference between her and *Lucina*. *Timæus* speaks very handsomely ^c, when he relates that *Diana's* temple was burnt the same night in which *Alexander* was born. It is, says he, no wonder she was absent from her house, when her assistance was necessary at the labour of *Olympias*, *Alexander's* mother. She is called *Solvizona*; for when women lay in the first time, they loosed their *zona*, or girdle, and dedicated it to *Diana*.

Egeria is so called ^e from casting forth the birth.

Prosa, or *Prorsa*, or *Porrina* (who was called also *Postverta* and *Anteverta*) looked after the birth of the child: ^f it was in her power to make the birth easy and regular, or difficult and preposterous.

Manageneta ^g presided also over the infant, both before and after his birth.

Lastly, the Goddess *Latona*, of whom we have spoken in her place. It was thought that she very much loved a dunghill-cock; because a cock was present

^a Nat. Comes. ^b Catull. Carm. ad Dian. 12. ^c Cicero de Nat. Deor. l. 1. ^d Theocr. Idyll. l. 17. ^e A partu egerendo. ^f Gell. c. 19. Plutarch. Rom. q. 25. ^g Æli. ani varia Historia.

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when she brought forth *Diana* and *Apollo*; and from thence some imagine, that the presence of a cock renders women's labours easy.

Nixii Dii, so called ^a from *striving*, because the mother and the child struggle at that time: the mother struggles through pain, and the child, that it may come into the world.

^a Ab enitendo, quòd eniteretur cùm mater, tum fœtus. Aufon. Idyll. 12.

CHAP. VII.

The Deities presiding over Infants at the Time of their Birth and after.

THESE Deities presided over children in the time of their birth, and afterward.

Janus, who opened ^b the door of life to them.

Opis, who ^c assisted them when they came into the world.

Nascio, or *Natio*, a Goddess so called from a Latin word ^d, signifying to be born.

Cunia, ^e who attends the cradle, and watches the infants while they lie and sleep.

Camœna ^f, who sings the destinies.

Vagitanus, or *Vaticanus* ^g, who takes care of them when they cry.

Levana ^h, from lifting them up from the ground.

ⁱ For, when a child was born, the midwife constantly

^b Qui aperiret vita januam.

^c Quæ opem ferret.

^d A nascendo, Augustin. de Civitate, l. 4. c. 8. & 11.

^e Quæ curis præest. ^f A canendo. ^g A vagiendo.

^h A levando. ⁱ Var. 2. de vita pop. Rom.

laid the child on the ground, and the father, or, in his absence, somebody appointed by him, lifted it from the ground, and from thence *tollere liberos* signifies to educate children.

Rumina, who milks the breast for the child. ^a *Ruma* is an old word signifying a breast.

Potina, ^b who gives the infants drink.

Educa, or *Edufa*, from whom it receives its ^c food.

Ossilago, who fastens the ^d bones, and hardens the body.

Carna, or *Carnea*, who keeps the inward parts safe. To this Goddess they sacrificed, upon the *calends* of *Juno*, bacon, and cakes made of beans. Whence those *calends* were called *Fabariae*.

The Goddess *Nundina* was so called from ^f the ninth day of the child's age, which was the day of the purification: in which the name was given it, if it was a boy: if it was a girl, this ceremony was performed on the eighth day.

Statilius, or *Statanus*, who teaches infants ^g to stand and walk; and preserves them from falling.

Fabulinus ^h who looked after them when they began to speak.

Paventia was the Goddess who ⁱ preserved them from frights.

^a August. l. 4. c. 8. ^b à potando. ^c ab edendo. ^d ab ossibus. ^e à carne. Vide Macrob. Saturn. l. 1. c. 2. ^f à nono die, qui fuit dies lustricus. Vide Macrob. Festum in voce lustricus. ^g à stando. ^h à fando. ⁱ ab advertendo pavore.

C H A P. VIII.

The Gods and Goddeses presiding over young and adult Persons.

OUR several actions, after we have past the infant state, are supposed to be under the protection of divers Gods.

Juventus, or *Juventas*, protects us in the beginning of our youth, ^a when we have thrown off the child's coat.

Agenoria excites men to ^b action.

Strenua encourages us to ^c behave ourselves strenuously and bravely upon all occasions.

Stimula eggs and *stimulates* us on to extraordinary actions.

Horta is the Goddes, ^d who exhorts us to undertake noble enterprizes. Her temple at *Rome* stood always open: and some call her *Hora*.

Quies had her temple without the city; and ^e was supposed to be the donor of peace and quietness.

Murcia renders men ^f lazy, idle, and dull.

Adeona, or *Alcona*, protects us so, that we have power to go in and out in safety.

Vibilia brings wanderers into the way again.

Vacuna protects the idle and lazy.

Fessonia recreates and refreshes the weary.

The Goddes *Meditrinalia* has her name from ^g healing; and her sacrifices were called *Meditrinalia*, in which they drank new and old wine instead of physic.

^a August. l. 4. c. 11. Idem, l. 4. c. 16. ^c Varro lib. 4. de Ling. Lat. ^d Plut. Quæst. Rom. 14. ^e August. 4. 16. ^f marcidus reddit. Idem, ibid. ^g à me. end. Var. & Festus.

The Goddess *Vitula* is so called from ^a leaping for joy: she is the Goddess of *Mirth*, which mitigates the toils of life.

The Goddess *Volupia*, from ^b pleasure; for from her we receive it.

Orbona was worshipped, that she should not leave parents ^c destitute of children.

Pellonia was thought to have great power in ^d driving away the enemy.

Numeria was worshipped, that from her we might learn to ^e cast accumps.

Sentia was worshipped, that we might imbibe just and honourable ^f sentiments.

Angerona was the Goddess that removed the ^g anguishes of the mind, or else was so named from ^h the squinancy. When the cattle of the *Romans* were almost wholly destroyed by this disease, they offered vows to her, and she removed the ⁱ plague.

Heres Martia was one of the companions of *Mars*, and was worshipped by those who obtained an inheritance.

Stata, or *Statua Mater*, was worshipped in the *Forum*, that it should not be burnt, or suffer damage by frequent fires, which happened there in the night.

The Goddess *Laverna* was the protectress of thieves, who, from her, were named *Laverniones*: they worshipped her, that their designs and intrigues might be successful: ^k her image was a head without a body.

The God *Averruncus* was thought to ^l repel and prevent misfortunes.

Consus suggested good ^m counsel in the management of affairs.

^a A vitulando, id est, lætitia gessiendo. ^b à voluptate. ^c orbos liberis. ^d à pellendis hostibus. ^e à numerando. ^f à sentiendo Fest. Jul. Modest. ^g ut pelleret angores animi. ^h ut arceret anginam. ⁱ Fest. id. ibid. ^k Scalig. in Fest. ^l ab averruncando, id est, avertendo mala. ^m à consulendo.

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Catius made men ^a circumspect, acute, and wise.

Volumnus and *Volumna* were so named, because, through their means, men ^b were willing to follow things that are good.

Honorius, the God from whom they begged *honour*.

Aius Locutius was worshipped on this occasion: ^c A common soldier reported, that in the night he heard a voice say, *The Gauls are coming*. Nobody minded what he said, because he was a poor fellow. After the *Gallick* war, *Camillus* advised the *Romans* to expiate their offence in neglecting this nocturnal voice, which forewarned them of the *Gallick* war, and the ensuing destruction; thereupon a temple was dedicated in *Via Nova* to *Aius Locutius*.

Among the *Æthiopians*, or the *Assyrians*, and *Persians*, *Pœna* and *Beneficium* (*Punishment* and *Favour*) were reckoned in the number of the Gods. For the former was esteemed the distributor of evil; the other the dispenser of good things.

^a Quòd homines cautos redderet. ^b à volendo, quòd ejus consilio bona vellent. ^c August. l. 2. c. 21. Valer. Maximus.

CHAP. IX.

The Gods assigned to the several Parts of Human Bodies.

A Particular God was assigned and ascribed to every member of the body of man.

The head was sacred to ^a *Jupiter*, the breast to *Neptune*, the waist to *Mars*, the forehead to *Genius*, the eye-brows to *Juno*, the eyes to *Cupid*, the ears to

^a *Servius in Georg.*

Memoria, the right-hand to *Fides*, the back and the hinder parts to *Pluto*, the reins to *Venus*, the feet to *Mercury*, the knees to *Misericordia*, the ancles and soles of the feet to *Thetis*, and the fingers to *Minerva*.

The Astrologers assign the parts of the body to the *Celestial Constellations*, in another manner, thus: ^a The head they assign to *Aries*, the neck to *Taurus*, the shoulders to *Gemini*, the heart to *Cancer*, the breast to *Leo*, the belly to *Virgo*, the reins to *Libra*, the secrets to *Scorpio*, the thighs to *Sagittarius*, the knees to *Capricorn*, the legs to *Aquarius*, and the feet to *Pisces*.

^a Firmic. & Manilius apud Lil. Gyr. Synt. 1.

CHAP. X.

The Funeral Deities.

THE chief of the funeral deities is *Libitina*, whom some account to be the same as *Venus*, since her name is derived ^b from lust or concupiscence; but others think that she was *Proserpine*. In her temple all things necessary for funerals were sold or let. *Libitina* sometimes signifies the grave, and *Libitinarii* those men who were employed in burying the dead. *Porta Libitina*, at *Rome*, was that gate, through which the dead bodies were carried to be burnt: and *Rationes Libitinæ*, in *Suctonius*, signifies those accounts which we call *the bills of mortality*, or *the weekly bills*.

^b Ita dicta à libitu vel libidine.

PART VI.

OF THE

DII INDIGETES AND *ADSCRIPTITII*;

OR,

THE SEMI-DEI AND HEROES.

CHAP. I.

M. THIS now is the last division of the *Fabulous Pantheon*, in which you see exactly described the images of the *Indigetes*, or *Semi-Dei*, and the *Heroes*. I told you at first who the *Dii Adscriptitii* and the *Indigetes* were,* and from whence they were so called.

P. I remember it perfectly, and will be attentive to hear a further account of them.

M. The *Semidei*, ἡμιθεοὶ [*Hemitheoi*] or *Demi Gods*, were those who had human bodies, sacred minds, and celestial souls: they were born in this world for the good and safety of mankind. ^a *Labeo*, in *St. Augustin*, distinguishes them from the *Heroes*. He thinks that *Heros* was one of *Juno's* sons, and that the name *Heros* is derived from Ἥρα [*Hera*] *Juno's* name in the *Greek* language. ^b Others think the word comes from ἔρα [*Era*] the *Earth*; because mankind owe their original to it. ^c Others again think it comes

^a Lib. 10. c. 21. ^b Interp. *Homeri* apud *Lil. Gyr* Synt. 1. ^c *Plat.* in *Cratylo*.





from ἔρως [*Eros*] Love; for *heroes* are the most illustrious product of love, and are themselves, as *Hierocles* observes, full of love. But others think that this name is derived from ἑρῶ [*Erco*] to plead, and is given them because *heroes* are very elegant, and most powerful, and skilful in rhetoric. Or lastly, it is thought that the word comes from ἀρετή [*Arete*] Virtue; for *heroes* are endued with many virtues. But let us speak particularly concerning some of these heroes, of whom the most famous was *Hercules*.

CHAP. II.

SECT. I. HERCULES. *His Birth.*

THERE were many *Hercules*'s, but (as ^a *Tully* says (the famous actions of them all are ascribed to him, who was the son of *Jupiter* by *Alcmena*, the wife of *Amphytrio*, king of *Thebes*).

When *Amphytrio* was absent, ^b *Jupiter* put on his shape and dress, and came to *Alcmena*; who, thinking that her husband was returned, entertained the deceitful God both at table and at bed, and had by him a son, whose limbs were so large, his constitution so robust, and every part of his body so full of vigour, that *Jupiter* was forced to join three nights together, and employ them all in producing a son of such marvellous strength. Before this adultery, *Alcmena* had conceived a son by her husband. This son and *Hercules* were twins; his name was *Iphiclus*; ^c he was wonderful swift in running.

^a De Nat. Deorum. l. 2. ^b Natalis Comes. Lil. Gyrald.

^c Nam super extremas segetum currebat aristas,
Nec siccos fructus lædebat pondere plantæ. Orph. in Hymn.
He over standing corn would run, and ne'er
In his swift motion bruise the tender ear.

When *Juno* had discovered *Jupiter's* adultery, she began to hate *Hercules* so violently, that she endeavoured with might and main to ruin him. First, she obtained an edict from *Jupiter*, which she endeavoured to turn to his utter destruction; for the wife of *Sthenelus* king of *Mycenæ* was big with *Euristheus* at the same time when *Alcmena* was big with *Hercules*. *Jupiter* ordained, that whichever of the two children was born first, he should be superior to the other: *Juno* accelerated *Euristheus'* birth, so that he was born after seven months, and came into the world before *Hercules*. Again, she sent two vipers to destroy him when he lay crying in the cradle: but it was in vain; for the valiant infant griped them in his hands till they perished by his grasp, ^a as we are told by *Ovid*. ^b At length, by the mediation of *Pallas*, *Juno* was reconciled to the noble youth, and let him suck her breasts: but he sucked with such violence that, he hurt her breasts; wherefore she put him away, and some of her milk was spilt; but it was not lost, for it fell upon the sky, and made the *Milky Way*, which is in *Greek* called γαλαξία [*Galaxia*.] Some of it passed through the clouds, and fell on the earth, and where it fell lillies sprang up; from whence some call those flowers ^c the *Roses of Juno*.

^a *Tene ferunt geminos pressisse tenaciter angues,
Cum tener in cunis jam Jove dignus eras?* Ov. Epist.

You kill'd two serpents with your infant-hand,
Which then deserv'd *Jove's* sceptre to command.

^b *Eumolph. 1. de Mysteriis.* ^c *Rosæ Junoniæ. Lil. Gyr.*

SECT. II. *Names of HERCULES.*

HE had two proper names, *Hercules* and *Alcides*; but his surnames are innumerable. His parents called him ^d *Alcides*, from his extraordinary strength;

^d Ab Ἀλκί robur,

because

because he greatly excelled all mankind in strength. He was afterward called *Hercules*,^a from the *glory* which *Juno* caused him. For her hatred and unkindness toward him was the great means of the increase of his *glory*: for, when she exposed him to the greatest dangers, she made his glory and honour most illustrious, and, by enjoining him so many labours, she only exercised his patience and courage.

The surnames I chuse rather to omit, because it is plain, that he derived them either from the places where his mighty feats were done, or from the actions that he performed with applause and honour; which I will carefully and distinctly recount: they are called *Hercules' Labours*; so great was the pains, and so infinite the toil of them.

^a Juno Græcè dicitur Ἥρα, & κλέος gloria, unde nomen Hercules.

SECT. III. *The Labours of HERCULES.*

Hercules was subjected to *Euristheus*, not only by the edict of *Jupiter*, and unkindness of *Juno*, but besides, the oracle of *Apollo* at *Delphos* advised and persuaded him to submit himself, and obey *Euristheus'* commands; and especially to undergo willingly the twelve labours which his master should lay upon him. *Hercules* obeyed the *Fates*, and served *Euristheus* twelve years; and performed the most dangerous and difficult commands with a suitable courage and success. Some say, that *Hercules* served him voluntarily, and performed these difficult tasks, to shew how great love he bore *Euristheus*.

Though *Hercules* performed an infinite number of great and memorable actions, twelve are especially celebrated: and those *twelve* are comprised in as many

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^a *Latin verses, translated out of the Greek.* The particular account of these *twelve* is this.

1. He tore in pieces, with his nails, ^b the *lion* in the wood of *Nemeæ*, which some say fell from the orb of the *moon*, and was invulnerable by any weapon. This place was also named *Cleone*, from whence the lion was also called *Cleoneus*. This was the first labour of *Hercules*. He skinned the lion, and with the skin he made him a shield and breast-plate.

2. There was a *hydra*, a *serpent*, in the lake *Lerna*, in the field of *Argos*, that had seven heads; some say nine, others fifty. When any of these heads were cut off, another presently sprang up in the place of it; unless the blood which issued from

^a *Prima Cleonei tolerata ærumna leonis.*

Proxima Lernæam ferro & face contundit hydræ.

Mox Erymantheum vis tertia percussit aprum.

Æripidis quarto tulit aurea cornua cervi.

Stymphalidas pepulit volucres discrimine quinto.

Tbreiciam sexto spoliavit Amazona baltheo.

Septima in Augææ stobulis impensa laboris,

Oclava expulso numeratur adorea tauro.

In Diomedis victor jam nena quadrigis.

Geryone extincto decimam dat iberia palmam.

Undecimum mala Hesperidum distracta triumphum.

Cerberus extremi supremæ est meta laboris.

—— The *Cleonian* lion first he kills,

With fire and sword then *Lerna's* pest he quells.

Of the wild boar he clears th' *Er'manthean* fields,

The brass-foot stag with golden antlers yields.

He *Stympha* clears of man-devouring birds,

And next the bouncing *Amazon* ungirds:

The stables of king *Augeas* he cleans,

The *Cretan* bull he vanquishes and chains:

Diomedes' horses him their conqu'ror own,

Then he brings low three-headed *Geryon*;

Hesperian apples next his name advance,

And his last labour *Cerberus* unchains,

^b *Euripid.* in *Hercule* *Infan.*

the

the wound was stopped by fire. *Iolaus*, the son of *Iphiclus*, procured for him lighted brands from the neighbouring wood, and with them *Hercules* stanch'd the blood issuing from the wounds he made. This seasonable assistance was not forgotten; for, when *Iolaus* was grown to decrepid age, *Hercules* ^a by his prayers, restor'd to him his youth again.

3. He bound the wild boar, whose fierceness and bigness were equally admirable, in the mountain *Erymanthus* of *Arcadia*; and afterward brought it to *Euristheus*.

4. He was ordered to bring to *Mycenæ* a hind, whose feet were brass, and horns gold. No-body dared to wound her, because she was consecrated to *Diana*; nor could any body out-run her: yet *Hercules* hunted her a year on foot, and catch'd her, and brought her away on his shoulders.

5. He partly kill'd, and partly drove away the birds called *Stymphalides*, from the lake *Stymphalus*, which us'd to feed upon man's flesh.

6. He defeated the army of the *Amazons*, and took from *Hippolyte*, their queen, the finest belt in the world.

7. He in one day cleans'd the stable of *Augeas*, by turning the course of a river into it. This stable had never been cleans'd, although three thousand oxen stabled in it thirty years. Whence, when we express a work of immense labour and toil, in proverbial speech, we call it *cleansing the stable of Augeas*.

8. He tamed a great bull, that did innumerable mischiefs to the island *Crete*, and brought him bound to *Euristheus*.

9. He overcame *Diomedes*, the most cruel tyrant of *Thrace*, who fed his horses with the flesh of his guests. *Hercules* bound him, and threw him to be eaten by those horses to which the tyrant expos'd others.

^a Ovid. Metam. l. 9.

10. He overcame in war *Geryon* king of *Spain*, who had three bodies: we saw him before in hell. He took likewise his bay oxen who ate man's flesh, and brought them into *Italy*, when he had killed the dragon with seven heads, and the two-headed dog who guarded him.

11. He killed the dragon who watched, and then carried away the *golden apples* in the gardens of the *Hesperides*; from whence perhaps he is called ^a *Melivius*, and apples were offered up in his sacrifices. When in *Bœtia* no bull (or sheep) could be procured at the time of sacrifice, they took an apple, and stuck into it four straws, which represented four legs, and two others instead of horns, and again another for a tail, and offered *Hercules* this apple instead of a victim.

12. Lastly, he was commanded by *Euristheus* to go down into hell, and bring away from thence the dog *Cerberus*. This he performed without delay, and bound the *three-headed monster* in a triple chain; and by force brought with him up to the earth the dog, who strove and resisted in vain. When *Cerberus* saw the light, he vomited, and from thence the poisonous herb ^b *wolf's bane* sprang. These are the *twelve labours* of *Hercules*.

P. Pray, sir, let me a little interrupt you now, as I want you to satisfy these two scruples. Why could not *Juno*, his enemy, hinder his birth? Secondly, I know that many mention more than twelve labours of *Hercules*.

M. What you call an interruption, *Palæophilus*, is both seasonable and acceptable to me; because it recalls a thing to my memory that I had forgot, and gives me an occasion of mentioning something which ought not to be omitted: know, therefore, that *Juno* designed to kill him in his mother's womb, or else destroy him

^a Μηλον Græcè significat malum vel pomum. ^b Acquitum.

immediately after his birth; and, to perform it, contrived a plot: but *Alcmena's* servant, *Galanthis*, prevented it; for she cheated *Juno*, and told her, that *Alcmena* had brought forth a son. *Juno* believed her, and, thinking that her contrivances were ineffectual, she desisted; and then *Alcmena* brought forth *Hercules*, without trouble. But the deceit of *Galanthis* was punished; for she was turned into a ^a weasel; and, because *Galanthis* offended by her mouth, therefore the weasel brings forth her young at her mouth, with great pain and anguish.

As for the *Labours of Hercules*, I confess, that they were more than twelve, though these principally were called *Hercules Labours*. If you please, we will continue our account of him thus.

13. He vanquished the enormous giant *Antæus*, the son of the earth, who was above sixty-four cubits high. He was barbarous to all strangers, for he forced them to wrestle with him, and then choaked them. *Hercules* threw this giant down thrice, and perceived that he recovered new strength as oft as he touched the earth; wherefore he lifted him in his arms from the ground, and pinched and squeezed him till he burst and died.

14. *Busiris* the tyrant used to sacrifice all the strangers, which he caught, to his father *Neptune*, till *Hercules* sacrificed both him and his son upon the same altar.

15. He killed the giants, *Albion* and *Bergeon*, who intended to stop his journey: and when, in the fight, his arrows were consumed, so that he wanted arms, ^b he prayed to *Jupiter*, and obtained from him a shower of stones, with which he defeated and put to flight his adversaries. This, they say, happened in that part of *France*, ^c which was anciently called *Gallia Narbonensis*; which place is called ^d the *Stony Plain*.

^a Mustela, Græcè γαρύην dicitur.

^b Cato in Orig.

^c Mela, l. 26. Georg.

^d Campus Lapidens.

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16. When *Atlas* was weary of his burden, *Hercules* took the heavens upon his shoulders.

17. He overcame the robber *Cacus*, who spit fire, and strangled him.

18. He shot the eagle that devoured the liver of *Prometheus*, as he lay chained to the rock.

19. He slew *Theodamus*, the father of *Hylas*, because he denied to give him victuals. But he took *Hylas* with him, and was very kind to him.

20. He delivered ^a *Hesione*, daughter of *Laomedon*, king of *Troy*, from the whale (to which sea-monster she was exposed) in this manner: he raised on a sudden a bank in the place where *Hesione* was to be devoured, and ^b stood armed before it; and when the whale came seeking his prey, *Hercules* leaped into his mouth, and, sliding down into his belly, he spent three days in tearing the monster's belly; but at length he burst through safe, and lost his hair. *Laomedon*, after this, broke his word, and refused to give *Hercules* the reward he promised; wherefore, he took by force, and pillaged the city of *Troy*, giving to *Telamon*, who first mounted the wall, the lady *Hesione*, as a part of the booty.

21. He overcame *Achelous*, the son of *Oceanus* and *Terra* (they fought for *Deianira*, who was betrothed to them both) though *Achelous* first turned himself into a Serpent, then into a Bull: for, plucking one of his horns off, he obliged him to yield. *Achelous* purchased his horn again, giving *Analthea's* horn in its stead. The meaning whereof is this: *Achelous* is a river of *Greece*, whose course winds like a serpent; its stream is so rapid, that it makes furrows where it flows, and a noise like the roaring of a bull (and indeed it is common, among the Poets, to compare a river to a bull.) This river divided itself into two

^a Ovid. *Metam.* 11. ^b *Andræus Tenedi* in *Navig. Prop.*
streams,

streams, but *Hercules* with banks forced it into one channel, *i. e.* he broke off one of the horns or streams. The lands thus drained became fertile; so that *Hercules* is said to have received the horn of plenty.

22. *Deianira* was daughter of *Oeneus*, king of *Ætolia*: *Hercules* carried her to be married, and they were stopped by a river: but the centaur *Nessus* proffered to carry *Deianira* over upon his back. *Nessus*, when she was over, endeavoured to ravish her; which *Hercules* observing while he swam, shot him with an arrow. When *Nessus* was dying, he gave *Deianira* his bloody coat, and told her, if a husband wore that coat he would never follow unlawful amours. The credulous lady long after experienced the virtue of it, far otherwise than she expected: for *Hercules*, who had surmounted so many and so great labours, was at length overcome by the charms of *Omphale* queen of *Lydia*: he served her, and changed his club into a distaff, and his arrows into a spindle. His love also to *Iole*, daughter of *Eurytus*, king of *Oechaliā*, brought on him destruction. For his wife *Deianira*, being desirous of turning him from unlawful amours, sent him *Nessus'* coat to put on when he went to sacrifice; which drove him into such distraction, that he burned himself on the pile he had raised, and was accounted among the numbers of the Gods.

CHAP. III.

JASON.

JASON, son of *Æson*, king of *Theffalia* and *Alcimedē*, was an infant when his father died, so that his uncle *Pelias* administered the government. When he came of age, he demanded possession of the crown: but *Pelias* advised him to go to *Colchis*, under pretence

pretence of gaining the *Golden Fleece*, though his intention was to kill him with the labour and danger of the journey.

P. What *Golden Fleece* was that?

M. It was the hide of a *ram*, of a white or a purple colour, which was given to *Phryxus*, son of *Athamus* and *Nephele*, by his mother. *Phryxus* and his sister *Helle*, fearing the designs of their stepmother *Ino*, got on this *ram* to save themselves by flight. But, while they swam over the narrowest part of *Pontus*, *Helle*, affrighted at the tossing of the waves, fell down; whence the sea was named the *Hellepont*. *Phryxus* was carried over safe, and went to *Æta*, king of *Colchis*, a country of *Asia*, near the *Pontus*, where he was kindly received, and sacrificed the *ram* to *Jupiter*, or *Mars*, who afterward placed it among the constellations. Only his hide or *fleece* was hung up in a grove sacred to *Mars*. It was called the *Golden Fleece*, because it was of a golden colour, and guarded by bulls, that breathed fire from their nostrils, and by a vast and watchful dragon, as a sacred and divine pledge, and as a thing of the greatest importance.

P. Did *Jason* carry away that fleece?

M. Yes. He went on board a ship called *Argo*, from the builder of that name; and chose forty-nine noble companions, who, from the ship, were called *Argonautæ*, among whom were *Hercules*, *Orpheus*, *Castor*, and *Pollux*. In his voyage he visited *Hipsyphile*, queen of *Lemnos*, who had twins by him. Then, after a long voyage, and many dangers, he arrived at *Colchis*, and demanded the *Golden Fleece* of king *Æta*, who granted his request, on condition that he tamed the bulls that guarded it, whose feet were of brass, and who breathed fire; and killed the dragon, and sowed his teeth in the ground; and, lastly, destroyed the soldiers, which sprung from the ground where these teeth were sown. *Jason* undertook the thing on these conditions, and was delivered from manifest destruction, by the assistance

ance of *Medea*, the king's daughter, who was in love with him. For, observing her directions, he overcame the bulls, laid the dragon asleep, carried away the *Fleece*, and fled by night, carrying *Medea* with him, whom he after married.

P. What did king *Æta* do then?

M. He pursued them; but *Medea*, to stop his pursuit, tore her brother *Abfyrtus* (who went with her) in pieces, and scattered his limbs on the road. When her father saw the torn members of his son, he stopped to gather them up: so *Jason* and the *Argonautæ* returned to their own country, where *Medea* by her charms restored *Jason's* father, the old decrepid *Æson*, to youth again; though some say that *Æson* died before their return. The daughters of *Pelias* were affected so by this miraculous cure, that (desiring that their father might receive the like benefit) they were easily induced, through mistaken duty, and unskilful kindness, to tear their father in pieces; foolishly and ridiculously hoping, that he, like *Æson*, would become young again. After this *Jason* hated *Medea*, and divorcing himself from her, he married *Creusa* the daughter of *Creon*, king of *Corinth*: and *Medea*, to revenge his perfidiousness, not only murdered the two children, that she had by him, in his own sight, but, in the next place, inclosing fire in a little box, she sent it to *Creusa*, who opened the box, and by the fire, which burst out of it, was burnt, together with the whole court, After she had done this, the admirable forcerefs flew by magic art to *Athens*. Some write, that she was again reconciled to *Jason*. But what has been said is enough for this *hero*; let us proceed to another, which shall be *Theseus*.

CHAP. IV.

THESEUS.

P. **W**HO were the parents of *Theseus*?

M. *Æthra* was his mother, and *Ægeus* king of *Athens* his father. *Minos* king of *Crete* made war against *Ægeus*, because the *Athenians* had dishonorably and barbarously killed his son, who carried the prize in the games from them all. When he had banished the *Athenians*, he imposed this severe condition upon them, that they should send seven of the most noble youths of their country into *Crete* by lot every year. In the fourth year the lot fell upon *Theseus*, which mightily grieved and troubled his father *Ægeus*. *Theseus* went on board a ship, whose sails and tackle were black, and received this command from his father: if by the propitious providence of Heaven he escaped the dangers, and did return safe unto his own country again, that then he should change his *black* sails into *white* ones, that his father, being assured of his safety by that signal, might be sensible of that happiness as soon as might be.

P. And what was the event of that voyage?

M. The event was fortunate to *Theseus*; but very unfortunate to his father *Ægeus*: for, when *Theseus* came to *Crete*, he was shut up in the *Labyrinth*; but he slew the *Minotaur*, and escaped out of that inextricable prison by the help of *Ariadne*. After this he set sail for *Athens* in the same mournful ship in which he came to *Crete*, but forgot to change his sails according to the instructions which his father had given him; so that, when his father beheld from a watch-tower the ship returning with *black* sails, he imagined that his son was dead, and cast himself headlong into the sea,

sea, which was afterward called ^a the *Ægean* sea, from his name and destiny.

P. Who has^e that *Ariadne*?

M. She was the daughter of *Minos*, king of *Crete*. She was violently in love with *Theseus*, and delivered him ^b out of the *Labyrinth* by the means of a thread. She followed him in his return to the island of *Naxos*, and there *Theseus* perfidiously and ungratefully left her. But *Bacchus* pitied her miserable condition, and married her; and gave her a *crown* that was illuminated with seven stars, which he had before received from *Venus*. This *crown* was called *Gnossia Corona*, and *Ariadne* herself was surnamed *Gnossis*, from the city of that name in *Crete*. After the death of *Ariadne*, the same was carried among the stars, and made a constellation in the heavens. It was thought that *Diana* caused the death of *Ariadne*, because she preserved not her virginity.

P. What great actions did *Theseus* perform?

M. His actions were so famous, that they accounted him one of the *Hercules*'. For, 1. He killed the *Minotaur*. 2. He overcame the *Centaurs*. 3. He vanquished the *Thebans*. 4. He defeated the *Amazons*. 5. He went down into hell; and returned back into the world again.

P. Why did he go down into hell?

M. He and *Pirithous*, his most intimate friend, the lawful son of *Ixion*, which he had by his wife, agreed never to marry any woman except *Jupiter's* daughters. *Theseus* married *Helena*, the daughter of *Jupiter* and *Leda*, and none of *Jupiter's* daughters remained on earth for *Pirithous*; wherefore they both went down into hell to steal *Proserpine* away from her husband *Pluto*. As soon as they entered hell, *Pirithous* was unfortunately torn in pieces by the dog *Cerberus*.

^a *Ægeum* mare.

^b *Propert.* l. 3. *Eleg.* 17.

but

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but *Theseus* came alive into the palace of *Pluto*, who fettered him, and kept him till *Hercules* were sent into hell by *Euristheus* to rescue him.

P. And who were those *Amazons* that you mentioned just now?

M. They were women animated with the souls and bravery of men; a *military* race inhabiting that part of *Scythia*, which is washed by the river *Tanais*. They were called *Amazons*, ^d either because they cut off one of their breasts, or ^e because they lived together without the society of men. They were a nation of women, who, that the country might have inhabitants, and not be depopulated when the present race of women died, admitted the embraces of the neighbouring men, and had children by them. They killed the boys at their birth, but brought up the girls. They cut off their right breast, that they might more conveniently use their hands in shooting their arrows, and brandishing their weapons against their enemy. These female warriors, by their frequent excursions, became possessors of a great part of *Asia*, when *Hercules*, accompanied with *Theseus*, made war upon them, and defeated them; and, taking *Hyppolyte* their queen prisoner, gave her in marriage to *Theseus*.

Theseus had by *Hyppolyte* his son *Hyppolytus*, who was very beautiful, and mightily addicted to hunting, and a remarkable lover of *chastity*: for when ^f *Phædra*, his stepmother (the daughter of king *Minos*, whom *Theseus* had preferred to her sister *Ariadne*) solicited him to commit wickedness, when he was grown a man, he refused to comply. This repulse provoked her so much, that, when her husband returned, she accused him wrongfully, as if he had offered to ravish her. *Theseus* gives ear to this wicked woman, and believes her untruth against his son *Hyppolytus*, who perceiving

^d Ab α privativo & μαστός; mamma. ^e Ab ἅμα simul & ζῆν vivere. ^f Ovid. in Ep. Phædr.



it, fled away in his chariot. In his flight he met several monstrous sea-calves, which frightened his horses so that they threw him out of his seat, his feet were entangled in the harness, and he was dragged through the thickets of a wood, and torn to pieces miserably. *Æsculapius* afterward, at the request of *Diana*, restored him to life again. But he however left *Greece*, and came into *Italy*, where, changing his name, he called himself *Verbius*, ² because he had been a man twice. *Phædra* was gnawn with the stings of her own conscience, and hanged herself. And, not long after, *Theseus*, being banished from his country, ended an illustrious life with an obscure death.

² Quod vir bis esset.

CHAP. V.

CASTOR and POLLUX.

P. **W**HO are those two handsome, beautiful, young men, that ride upon white horses?

M. They are twin brothers, ^h the sons of *Jupiter* and *Leda*; their names are *Castor* and *Pollux*.

P. What *Leda* was that?

M. The wife of *Tyndarus* king of *Laconia*, whom *Jupiter* loved, but could not succeed in his amour till he changed himself into a *Swan*; ⁱ which swan was afterward made a constellation. In this form he gained the mutual love of *Leda*, by the sweetness of his singing; and flying into her bosom, as it were, that he might secure himself from the violence of an eagle, which pursued him, he enjoyed her, though she was then big with child by her husband. *Leda* brought

^h Pind. in Pythag.

ⁱ Manil. 1. Astron.

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forth two eggs which were hatched, and produced the twin brothers which you see.

P. You mean, that one came out of one egg, and the other out of the other egg?

M. No; out of the egg which *Leda* had conceived by *Jupiter*, came *Pollux* and *Helena*, who sprang from divine seed, and were therefore immortal. But out of the other, which she conceived by *Tyndarus* her husband, ^k came *Castor* and *Clytemnestra*, who were mortal, because they were begotten by a mortal father. Yet both *Castor* and *Pollux* are frequently called *Tyndaridæ* by the Poets, as *Helena* is also called *Tyndaris*, from the same king *Tyndarus*.

P. What memorable actions did *Castor* and *Pollux* perform?

M. They both accompanied *Jason*, when he sailed to *Colchis*; and, when he returned from thence, recovered their sister *Helena* from *Theseus*, who had stolen her, by overcoming the *Athenians* that fought for him, to whom their clemency and humanity was so great after the defeat, that the *Athenians* called them ^l the *sons of Jupiter*: from whence *white lambs* were offered upon their altars.

^m But although they were born both at the same birth, and, as some think, out of the same egg, yet their tempers were different.

P. What end had they?

M. *Castor*, being (as some say) a mortal person, was killed by *Lynceus*: whereupon *Pollux* prayed to *Jupiter* to restore him to life again, and confer an *immortality* upon him. But this could not be granted. How-

^k 1 Hor. Stat. ^l Διόνηγοι, id est, Jovis filii, Hom. in Hymn.

^m *Castor gaudet equis: Ovo prognatus eodem,
Pugnis: quot capitum vivunt, totidem in studium
Milia.*

As many men, so many their delights.

ever, he obtained leave to divide his immortality between himself and his brother *Castor*: and thence it came to pass, ⁿ that they lived afterward *by turns* every other day, or, as others say, every other fortnight. After the death of *Castor*, a kind of *Pyrrhick*, or *dance of armour*, was instituted to his honour; which was performed by young men, armed and called ^o *Castor's dance*.

At length they both were translated into the heavens, and made a constellation, which is still called *Gemini*; and when one of them rises, the other sets. Sailors esteem these stars lucky and prosperous to them, ^p because when the *Argonauts* were driven by a violent tempest, two lambent flames settled upon the heads of *Castor* and *Pollux*, and a calm immediately ensued; and from thence a virtue more than human was thought to be lodged in these youths: but, if only one flame appeared, they called it *Helena*, and it was esteemed fatal and destructive to mariners.

There was a famous temple dedicated to *Castor* and *Pollux* in the *Forum* at *Rome*; for it was believed, that, in the dangerous battle of the *Roman* with the *Latins*, they assisted the *Romans*, riding upon white horses. From hence came that form of swearing by the temple of *Castor*, which women only used, saying, ^q *Æcastor*; whereas, when men swore, they usually swore by *Hircules*, using the words, *Hercule*, *Hercle*, *Hercules*, *Mehercules*, *Mehercule*. But both men and

ⁿ Sic fratrem *Pollux* alterna morte redemit,
Iteque reditque viam.

Virg. *Æn.* 6.

Thus *Pollux*, offering his alternate life,
Could free his brother. They did daily go
By turns aloft, by turns descend below.

^o *Plin.* l. 7. c. 5. 7. ap. *Nat. Com.* *Phor.* l. 3. *Carm.*

^q *Æcastor*, & *Ædepol*, id est, per ædem *Castoris* & *Pollucis*.

^r *Passim* apud *Terent.* *Plaut.* *Cicer.* &c.

women swore by the temple of *Pollux*, using the word *Ædepol*, an oath common to them both.

P. But what became of *Clytemnestra*?

M. *Clytemnestra* was married to *Agamemnon*, whom, after his return from the siege of *Troy*, she killed, by the help of *Ægisthus*; with whom, in the mean time, she lived in adultery. She attempted also to kill his son *Orestes*, which she had done, * if his sister *Electra* had not delivered him at the very point of destruction, sending him privately to *Strophius* king of *Phocis*; where after he had lived twelve years, he returned into his own country, and slew both *Clytemnestra* and *Ægisthus*. He killed also *Pyrrhus* in the temple of *Apollo*; because he had carried away *Hermione*, the daughter of *Menelaus*, who was first betrothed to *Orestes*. Wherefore the Furies tormented him, neither could he obtain deliverance from them, till he had expiated his wickedness at the altar of *Diana Taurica*, whither he was conducted by *Pylades* his friend, his perpetual companion, and his partner in all his dangers; † whose friendship was so close and sacred, that either of them would die for the other.

P. Who was that *Diana Taurica*?

M. The Goddess *Diana*, that was worshipped in *Taurica Chersonesus* or *Cherronesus*, a peninsula so called from the *Tauri*, an ancient people of *Scythia Europæa*.^u This Goddess was worshipped with human victims, the lives and the blood of men were sacrificed to her. When *Orestes* came thither, *Iphigenia*, his sister, the daughter of *Agamemnon*, was priestess to *Diana Taurica*; she was made priestess on the following occasion.

Agamemnon, king of the *Argivi*, was, by the common consent of the *Græcians*, appointed general in

* Sophocl. in *Electr.* Euripid. in *Orest.*
amicitia.

^u Euripid. in *Iphig. in Taur.*

† Cicero de

their expedition against *Troy*; and, as I said before, after the war was ended, and *Troy* taken, was killed when he returned home by his own wife *Clytemnestra*. This *Agamemnon* killed a deer by chace, in the country of *Aulis*, which belonged to *Diana*; the Goddess was angry, and caused such a calm, that for want of wind the *Græcian* ships bound for *Troy* were fixed and immoveable: hereupon they consulted the soothsayers, who answered, ^a that they must satisfy the winds, and *Diana*, with some of the blood of *Agamemnon*. Wherefore *Ulysses* was forthwith sent to bring away *Iphigenia* the daughter of *Agamemnon*, from her mother, by a trick, under the pretence of marrying her to *Achilles*. And while the young lady stood at the altar to be sacrificed, the Goddess pitied her, and substituted a hind in her stead, and sent her into *Taurica Chersonesus*; where, by the order of king *Thyas*, she presided over those sacrifices of the Goddess, which were solemnized with human blood. And, when *Orestes* was brought thither by the inhabitants to be sacrificed, he was known and preserved by his sister. After which *Thyas* was killed, and the image of *Diana*, which lay hid among a bundle of sticks, was carried away; and from hence *Diana* was called *Fascellis*, from *Fascis*, a bundle.

^a Eurip. in *Iphig.* in *Taur.*

CHAP. VI.

PERSEUS.

Perseus was the son of *Jupiter*, by *Danae*, the daughter of *Acrisius*, ^b who was shut by her father in a very strong tower, where no man could

^b Pausan. in *Corinth.*

P

come

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come to her; because her father had been told by an *oracle*, that he should be killed by his own grand-child. But nothing is impregnable to love: for, *Jupiter*, by changing himself into a *shower of gold*, descended through the tiles into the lady's bosom; and, when he had enjoyed her, he left her with a full purse and a big belly. ^a *Horace* tells the story very ingeniously.

As soon as *Acrisius* had heard that his daughter had brought forth a son, he ordered that she and the infant should be shut up in a chest, and thrown into the sea, where a fisherman found them, and took them out, and presented them to king *Pilumnus*; who married *Danae*, and brought up her son, whom he called *Perseus*.

Perseus, when he was a grown man, received from *Mercury* a scythe of adamant, and wings, which he fixed to his feet: *Pluto* gave him a helmet, and *Minerva* a shield of brass, so bright, that it reflected the images of things, like a looking-glass.

P. What memorable actions did he perform?

^a *Inclusam Dānaën turris abenēa
Robustæque fores, & vigilum canum
Tristes excubiæ munierant satis
Nocturnis ab adulteris:*

*Si non acrisum, virginis abditæ
Custodem pavidum, Jupiter & Venus
Risissent: fore enim tutum iter & patens,*

Converso in pretium Deo. Hor. Carm. l. 3. 16.

Within a brazen tower immur'd,
By dogs and centinels secur'd,
From midnight revels and intrigues of love,
Fair *Danae* was kept within her guardian's pow'r;
But gentle *Venus* smil'd, and amorous *Jove*
Knew he could soon unlock the door,
And by his art successful prove,
Chang'd to a golden show'r.

M. First, he ^a delivered *Andromeda*, the daughter of *Cepheus*, king of *Ethiopia*, when she was bound by the nymphs to a rock to be devoured by a sea-monster, because her mother proudly preferred her beauty to theirs; and when he had delivered her, he took her to wife. After which both the mother *Cassiope*, or *Cassiopeia*, and the daughter, and the son-in-law, were placed among the *Celestial Constellations*. His next expedition was against the *Gorgons*, of whom we have spoken before. He encountered with *Medusa*, their princess; snakes supplied the place of hair on her head: he saw the image of her head by the brightness of his shield, and by the favourable assistance of *Minerva* struck it off; he afterward fixed it upon a shield, and, by shewing it, turned many persons into stone. *Atlas* was turned by the sight of it, into the mountain in *Mauritania* of that name; because he rudely refused to entertain *Perseus*. When *Medusa's* head was cut off, the horse *Pegasus* sprang from the blood which was shed on the ground: he is so called from Πηγὴ [*Pege*] a Fountain, ^b because he was born near the fountains of the sea. This horse had wings; and flying over the mountain *Helicon*, he struck it with his hoof, and opened a fountain, which they called in *Greek*, *Hippocrene*; and in *Latin*, *Fons Caballinus*; that is, the horse-fountain. But afterward, while he drank at the fountain *Pyrene* in *Corinth*, where *Bellerophon* prepared himself for his expedition against the *Chimæra*, he was by him taken and kept.

Bellerophon's first name was *Hipponus*; ^c because he first taught the art of governing horses with a bridle: but when he had killed *Bellerus*, a king of *Corinth*, he was afterward called *Bellerophontes*. This *Bellerophon*, the son of *Glaucus*, king of *Ephyra*, was

^a Propert. l. 2. Hygin. de signis cœlestibus, l. 2.

^b Strabo, l. 8. ^c Ita dictus ab equis fræno regendis.

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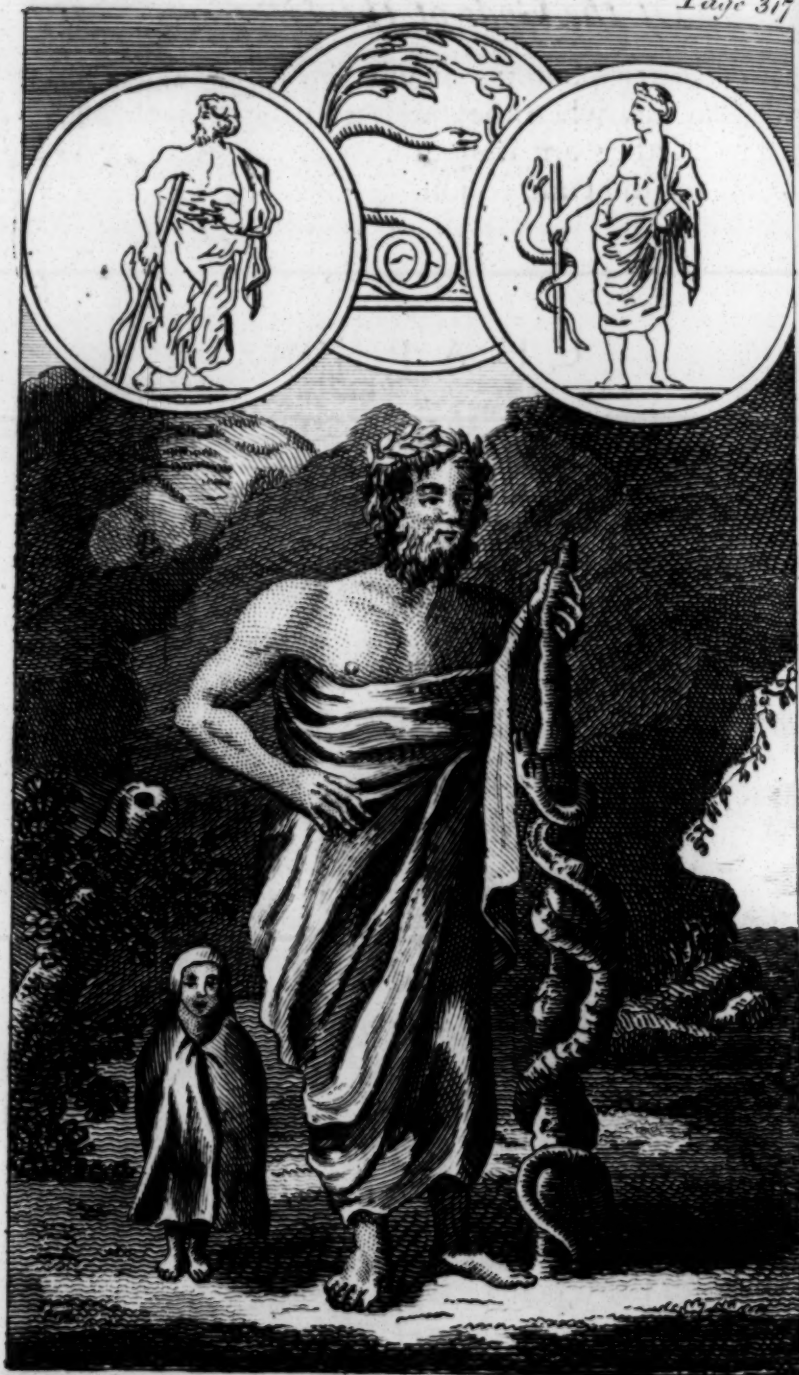
equally beautiful and virtuous; he resisted all the temptations whereby *Sthenobæa*, the wife of *Prætus*, enticed him to commit adultery; his denial provoked her so, that in revenge she accused the innocent stranger to her husband. *Præteus*, however, would not violate the laws of hospitality with the blood of *Bellerophon*; but sent him into *Lycia*, to his father-in-law *Jobates*, with letters, which desired him to punish *Bellerophon*, as his crime deserved. *Jobates* read the letters, and sent him to fight against the *Solyimi*, that he might be killed in battle: but he easily vanquished them, and in many other dangers, to which he was exposed, he always came off conqueror. At last he was sent to kill the *Chimæra*; which he undertook, and performed, when he had procured the horse *Pegasus*, by the help of *Neptune*.^a Wherefore *Jobates* admired the bravery of the youth, and gave him one of his daughters to wife, allotting him also a part of his kingdom. *Sthenobæa* killed herself, when she heard this. This happy success so transported *Bellerophon*, that he endeavoured to fly upon *Pegasus* to Heaven; for which *Jupiter* striking him with madness, he fell from his horse into a field called *Aleius Campus*; ^b because in that place *Bellerophon* wandered up and down blind, to the end of his life: but *Pegasus* was placed among the stars. Some say that this was the occasion of the fable of the *Chimæra*. There was a famous pirate, who used to sail in a ship in whose prow was painted a lion, in the stern a dragon, and in the body of the ship a goat described; and this pirate was killed by *Bellerophon*, in a long-boat that was called *Pegasus*. From the letters which *Bellerophon* carried to *Jobates*,^c comes the proverb *Bellerophon's Letters*; when

^a Homeri Iliad. ^b Ab 'Αλεύω erro. ^c Βελλεροφόντις
χράμματα, *Bellerophontis Literæ*, usitatus dictæ, *Literæ Uriæ*.

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any one carries letters, which he imagines are wrote in his favour, when they are sent to procure his ruin: and such letters are frequently called, *The Letters of Uriah*, for the same reason.

C H A P. VII.

ÆSCULAPIUS.

WHY are you so silent, *Palæophilus*? What employs your thoughts so long?

P. I was observing that ^a bearded old man that leans upon his jointed cane, and is adorned with a crown of laurel, and encompassed about with dogs. Pray, Sir, tell me his name, who he is and what are his excellencies?

M. It is *Æsculapius*, ^b the God of the physicians and physic, and the son of *Apollo* by the nymph *Ceronis*. He improved the art of physic, which was before little understood; and for that reason they accounted him a God. ^c *Apollo* shot the nymph his mother when she was with child of him; because she admitted the embraces of another young man after he had enjoyed her. But he repented after he had killed her, and opening her body, took out the child alive, and delivered him to be educated by the physician *Chiron*, ^d who taught him his own art: the youth made so great a progress in it, that because he restored health to the sick, and safety to those whose condition was desperate, he was thought to have a power of recalling the dead to life again. Whereupon *Pluto*, the king of hell, ^e complained to *Jupiter* very much that his

^a Lucian. in Jove Trag. ^b Cicero 2. leg. Corn. Celsus.

^c Homer. in Hymn. ^d Ovid. 1. Met. ^e Virg. 7. Æn.

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revenue was diminished, and his subjects taken from him by means of *Æsculapius*; and, at length, by his persuasion *Jupiter* killed him with a stroke of thunder.

He wears a crown of laurel: ^a because that tree is powerful in curing many diseases. By the knots in his staff is signified the difficulty of the study of *physic*. He hath dogs painted about him, and dogs in his temple; because many believe that he was born of uncertain parents, and exposed, and afterward nourished by a bitch. ^b Others say, that a goat, which was pursued by a dog, gave suck to the forsaken infant; and that the shepherds saw a *lambent flame* playing about his head, which was the prognostication of his future divinity. After that the *Cyrenians* used to offer a goat to him in the sacrifices; either because he was nourished by a goat, as was said, ^c or because a goat was always in a fever; and therefore a goat's constitution is very contrary to health. ^d *Plut* says, that they used to sacrifice dunghill-cocks to him, which is deemed the most vigilant of all birds; for of all virtues principally wakefulness is necessary to a physician.

P. Where was he particularly worshipped?

M. At *Epidaurus* ^e first, where he was born: afterward at *Rome*; because, when he was sent for thither, he delivered the city from a dreadful pestilence. For which reason ^f a temple was dedicated to him in an island in the mouth of the *Tiber*, where he was worshipped under the form of a great serpent; for, when the *Romans* came to *Epidaurus* to transport the God from thence, a great serpent entered into the ship; and they, believing it to be *Æsculapius*, brought it to

^a Vide Festum. ^b Lactant. de fals. relig. Pausan. in Corinth. ^c Didym. l. 3. apud Nat. ^d Com. in Phaedone. ^e Liv. l. 45. & l. 10. Flori Epitome l. 11. ^f Sueton. in Claud. c. 25.

Rome with them. Others tell the story thus: when the Romans were received by the people of *Epidaurus* with all kindness, and were carried into the temple of *Æsculapius*; the serpent, under whose image they worshipped that God, went voluntarily into the ship of the Romans.

I can tell you nothing of the children of *Æsculapius*, except their names. He had two sons called *Machaon* and *Podalirius*, both famous physicians, who followed *Agamemnon*, the general of the *Græcians*, to the *Trojan* war, and were very serviceable among the soldiers. And two daughters ^a *Hygiæa* or *Sanitas* (though some think this was not his daughter, but his wife) and *Jaso*.

P. Is there nothing remarkable concerning his master *Chiron*?

M. Since you ask, I will tell you, that he was a *Centaur*, and the son of *Saturn* and *Phillyra*; for, when *Saturn* embraced that nymph, he suddenly changed himself into a horse, ^b because his wife *Ops* came in. *Phillyra* was with child by him, and brought forth a creature, in its upper parts like a man, in its lower parts like a horse, and called it *Chiron*; who, when he grew up, betook himself into the woods; and there learning the virtue of herbs, he became a most excellent physician: for his skill in physic, and for his other virtues, which were many, he was appointed tutor to *Achilles*, instructed *Hercules* in astronomy, and taught *Æsculapius* physic. At last, when he handled *Hercules'* arrows, one of them, dipped in the poisonous blood of the *Lernæan Hydra*; fell upon his foot, and gave him a wound that was incurable, and pains that were intolerable; insomuch that he desired to die, but could not; because he was born of two immortal parents. Therefore at length

^a *Hygiæa* significat sanitatem, & *Jaso* derivatur ab *ιασδαι* sanare. ^b 2 Virg. Georg. l. 3.

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the *Gods* translated him into the *firmament*, where he now remains; for he became a constellation called *Sagittarius*, which is placed in the *zodiac*.

CH A P. VIII.

P R O M E T H E U S.

*P**rometheus* the son of *Japetus*,^a and the father of *Deucalion*, was the first (as we find in history) that formed a man out of *clay*; which he did with such art and skill that *Minerva* was amazed, and proffered to procure any thing from heaven, which would any ways complete his work. *Prometheus* answered, that he did not know what in heaven would be useful to him, since he had never seen heaven. Therefore *Minerva* carried him up into heaven, and shewed him all that there was to be seen. He observed that the heat of the sun would be very useful in animating the man which he had formed; wherefore he lighted a stick by the wheel of the sun's chariot, and carried it lighted with him to the earth. This theft displeased *Jupiter* so much, that he sent *Pandora* into the world to *Prometheus* with a box that was filled with all sorts of evils. But *Prometheus*, fearing and suspecting the matter, refused to accept it; but his brother *Epimetheus* was not so cautious; for he took it, and opened it, and all the evils that were in it flew abroad among mankind. When he perceived what he had done, he immediately shut the box again, and by good fortune hindered *Hope* from flying away, which stuck to the

^a Vide Claud. Panegy. de cons. Hon.

bottom of the box. You may remember how sweetly ^a *Horace* speaks of this theft of *Prometheus*.

Jupiter punished *Prometheus* in this manner: he commanded *Mercury* ^b to bind him to the mountain *Caucasus*; and then he sent an eagle to him there, which continually gnawed his liver. Yet some say, ^c that he was not punished, because he stole fire from heaven, but because he had made woman, which, they say, is the most pernicious creature in the world.

To this *Nicander* adds another fable. ^d When mankind had received the fire of *Prometheus*, some ungratefully discovered this theft to *Jupiter*, who gave them the gift of perpetual youth. They put this gift upon an ass' back, that it might be brought to the earth. The ass in his journey was thirsty, and came to a spring to drink; but a water-serpent would not suffer him, unless the ass would give him the burden which he carried: the ass gave it him; and hence it comes to pass, that, when the serpent is old, he casts his skin, and seems to grow young again.

^a *Audax omnia perpeti*
Gens humana ruit per vetitum nefas.
Audax Iapeti genus

Ignem fraude mala gentibus intulit:

Postignem æthereæ domo

Subductum, macies & nova febrium

Terris incubuit cohors:

Semotique prius tarda necessitas

Lethi corripuit gradum.

Hor. Carm. l. 1.

No pow'r the pride of mortals can controul:

Prone to new crimes, by strong presumption driv'n
 With sacrilegious hands *Prometheus* stole.

Celestial fire, and bore it down from heaven:

The fatal present brought on mortal race

An army of diseases; death began

With vigour then to mend his halting pace,

And found a most compendious way to man.

^b *Hesiod.* in *Theogon.* ^c *Menander Poeta.* ^d In *Theocr.*

Prometheus had been serviceable to *Jupiter*, for he discovered to *Jupiter* his father *Saturn's* conspiracy, and prevented the marriage of *Jupiter* and *Themis*, which he foresaw would be fatal; wherefore *Jupiter* suffered *Hercules* to shoot the eagle, and set *Prometheus* at liberty.

This perhaps is the meaning of this fable: *Prometheus* (whose name is derived ^a from a word denoting foresight and providence) was a very prudent person: and because he reduced the men that were before rude and savage to the precepts of humanity, he was feigned from thence to have made men out of the dirt: and because he was diligent in observing the motions of the stars from the mountain *Caucasus*, therefore they said that he was chained there. To which they added, that he stole fire from the Gods, because he invented the way of striking fire out of the flint; or was the first that discovered the nature of lightning. And lastly, because he applied his mind to his study with great care and solicitude, ^b therefore they imagined an eagle preying upon his liver continually.

P. You said just now, that he was the father of *Deucalion*; did you mean him who repaired the race of mankind, which was almost extinct?

M. Yes, I mean the same *Deucalion*. When he reigned in *Thessaly*, there was so great a deluge, that the whole earth was overflowed by it, and all mankind entirely destroyed, excepting only *Deucalion* and *Pyrrha* his wife. Those who were carried in a ship upon the mountain *Parnassus*; and when the waters were abated, they consulted the oracle of *Themis*, to know by what means mankind should again be restored. The oracle answered, that mankind would be restored, if they cast the bones of their great mother behind

^a Ἀπὸ τῆς προνοίας, id est, Providentiâ, Pausan. in Eliac. ^b Apol. l. 3.

them. By *magna mater* the oracle meant the *earth*, and by her *bones*, the *stones*: wherefore casting the stones behind their back, a prodigious miracle ensued; ^a for those stones that were thrown by *Deucalion* became men, and those that were thrown by *Pyrrha* became women. The occasion of which fable was this: *Deucalion* and his wife were very pious, and by the example of their lives, and the sanctity of their manners, they softened the men and women, who before were fierce and hard like stones, into such gentleness and mildness, that they observed the rules of civil society and good behaviour.

^a ————— *Sexa*
Missa viri manibus faciem traxere virorum:
Et de sæmineo reparata est sæmina jactu.
Inde genus durum sumus, —————
Et documenta damus quâ simus origine nati. Ov. Met. 1.

————— And of the stones
 Those thrown by men the form of man endue;
 And those were women which the woman threw;
 Hence we a hardy race, inur'd to pain;
 Our actions our original explain.

CHAP. IX.

ATLAS.

P. **W**HO is he that sustains the heavens upon his shoulders?

M. It is *Atlas*, king of *Mauritania*, the son of *Japetus*, and brother of *Prometheus*; who was forewarned by an oracle, that he should be almost ruined by one of the sons of *Jupiter*, and therefore resolved to give entertainment to no stranger at all. At last *Perseus* (who was begotten by *Jupiter*) travelled by chance through *Atlas*' dominions, and designed, in civility,

to visit him. But the king excluded him the court, which inhumanity provoked him so much, that putting his shield which he carried with him before the eyes of *Atlas*, and shewing him the head of *Medusa*, he turned him into the mountain of his own name; which is of so great height, that it is believed to touch the ^a heavens. *Virgil* makes mention of him ^b in the fourth book of his *Æneids*.

The reason why the poets feigned that *Atlas* sustained the heavens on his shoulders, was this: *Atlas* was a very famous astronomer, and the first person that understood and taught the doctrine of the sphere; and on the same account the poet tells us, that his daughters were turned into stars.

P. How many daughters had he, and what were their names?

M. By his wife *Pleione* ^c he had seven daughters, whose names were *Electra*, *Halcyone*, *Celæno*, *Melia*, *Asterope*, *Taygete*, and *Merope*, and were called by one common name, *Pleiades*; and by his wife *Æthra*, ^d he had seven other daughters, and their names were *Ambrosia*, *Endora*, *Pasitheo*, *Coronis*, *Plexatis*, *Pytho*, and *Tyche*; and these were called by one common name, *Hyades*.

^a Herodotus in Melpomene.

^b ——— *Jamque volans apicem & latera ardua cernit
Atlantis duri, cælumque vertice fulcit:*

Atlantis cinctum assidue cui nubibus atris

Piniferum caput, & vento pulsatur & imbri:

Nix humeros infusa tegit; tum flumina mento

Præcipitant senis, & glacie riget horrida barba.

Now sees the top of *Atlas*, as he flies,

Whose brawny back supports the starry skies:

Atlas, whose head with piny forests crown'd,

Is beaten by the winds, with foggy vapours bound:

Snows hide his shoulders; from beneath his chin

The founts of rolling streams their race begin.

^c Ovid. *Fastorum* 5. ^d Aratus in *Astron*.

P. Why were these latter daughters called *Hyades*?

M. From ^a a word which in the Greek language signifies *to rain*, because, when they rise or set, they cause great rain; and therefore the *Latins* called them ^b *Suculae* (that is, *Swine*) because the continual rain, that they cause, makes the roads so muddy, that they seem to delight in dirt, like swine. ^c Others derive their names from *Hyas* their brother, who was devoured by a lion: his sisters were so immoderately afflicted and grieved at his death, that *Jupiter* in compassion changed them into seven stars, which appear in the head of *Taurus*. And they are justly called *Hyades*, ^d because showers of tears flow from their eyes to this day.

P. Why were the daughters first mentioned called *Pleiades*?

M. Their name is derived from a Greek word signifying ^e *sailing*. For, when these stars arise, they portend good weather to navigators. Because they rise in the ^f spring-time, the *Romans* call them *Vergiliæ*: although others think that they are called *Pleiades* ^g from their number, because they never appear single, but all together, except *Merope*, who is scarce ever seen, for she is ashamed that she married *Sisyphus*, a mortal man, when all the rest of the sisters married Gods. ^h Others call this obscure star *Electra*, because she held her hand before her eyes, and would not look upon the destruction of *Troy*. The *Hyades* were placed

^a Ἀπὸ τῆ ὕειν, id est, pluere.

Navita quas Hyades Graeci ab imbre vocat.

From rain the sailors call them *Hyades*.

^b *Suculae*, quemadmodum eas Graeci vocant ὕες, id est, fues. Aulus Gell. l. 13. c. 9. ^c Euripid. in *Jove*.

^d Hesiodus in *Theog.* ^e Ἀπὸ τῆ πλείειν, à navigando; commodum enim tempus navigationi ostendunt. ^f *Virgiliæ* dictæ à verno tempore quo exoriuntur. ^g Quasi πλείονες, hoc est, plures, quòd nunquam singulae apparent, sed omnes simul. ^h Ovid. *Fast.* 4.

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among the stars, because they bewailed immoderately the death of their brother *Hyas*; and the *Pleiades* were translated into heaven, because they incessantly lamented the hard fate of their father *Atlas*, who was converted into a mountain. But let us speak a little about their uncle *Hesperus*.

Hesperus was the brother of *Atlas*, and, because he lived some time in *Italy*, that country was called antiently *Hesperia* from him. He frequently went up to the top of the mountain *Atlas* to view the stars. At last he went up and came down from the mountain no more. This made the people imagine that he was carried up into heaven, whereupon they worshipped him as a God; and called a very bright star from his name *Hesperus*, *Hesper*, *Hesperugo*, *Vesper*, and *Vesperugo*, which is called the evening star which sets after the sun; but, when it rises before the sun, it is called $\phiωσφός$ [Phosphorus] or *Lucifer*; that is the morning star. Farther, this *Hesperus* had three daughters, *Egle*, *Prethusa*, and *Hesperethusa*; who, in general, were called the *Hesperides*. And it was said, that, in their gardens, trees were planted that bore golden fruit: these trees were guarded by a watchful dragon, which *Hercules* killed, and carried away the golden apples. Hence the phrase, ^a To give some of the apples of the *Hesperides*, that is, to give a great and splendid gift.

^a Μῆλα Ἡσπεριδῶν δαρῆσαι, id est, mala Hesperidum largiri.

C H A P. X.

ORPHEUS and AMPHION.

YOU see *Orpheus* and *Amphion* are drawn in the same manner, and almost in the same colours, because they both excelled in the same art, namely, in music; in which they were so skilful, that by playing on the harp they moved not only men, but beasts, and the very stones themselves.

Orpheus, the son of *Apollo*, by *Calliope* the Muse, with the harp that he received from his father, played and sang so sweetly, that he tamed wild beasts, stayed the course of rivers, and made whole woods follow him. ^a He descended with the same harp into *hell*, to recover from *Pluto* and *Proserpine* his wife *Eurydice*, who had been killed by a serpent, when she fled from the violence of *Aristeus*. And here he so charmed both the king and queen with the sweetness of his music, that they permitted his wife to return to life again upon this condition, that he should not look upon her till they were both arrived upon the earth: but so impatient and eager was the love of *Orpheus*, that he could not perform the condition: wherefore she was taken back into *hell* again. Hereupon *Orpheus* resolved for the future to live a widower; and with his example alienated the minds of many others from the love of women. This so provoked the *Menades* and *Bacches*, that they tore him in pieces: though others assign another reason of his death, which is this; the women, by the instigation of *Venus*, were so inflamed with the love of him, that striving to run into his embraces, and quarrelling with one another, which should have him, they tore him in pieces. His

^a Apoll. l. 1. Argo.

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bones were afterward gathered by the *Muses*, and reposed in a sepulchre, not without tears; and this harp was made the constellation of *Lyra*.

Amphion was the son of *Jupiter* by *Antiope*. He received his lute and harp from *Mercury*; and ^a with the sound thereof, moved the stones so regularly, that they composed the walls of the city of *Thebes*.

The occasion of which fable was this: *Orpheus* and *Amphion* were both men so eloquent, that they persuaded them who lived a wild and savage life before, to embrace the rules and manners of civil society.

Arion is a proper companion for these two musicians; and I admire that his image is not in this place: for he was a lyric poet of *Methymna* in the island of *Lefbos*, and gained immense riches by his art. ^b When he was travelling from *Lefbos* into *Italy*, his companions attempted to rob him of his wealth: but having intreated the seamen to suffer him to play on his harp before they cast him into the sea, ^c he played so sweetly, that, when he had cast himself into the sea, a *dolphin*, drawn thither by the sweetness of his music, received him on his back, ^d and carried him to *Tenedos*. The *dolphin* for his kindness was carried into heaven, and made a constellation.

^a *Dictus & Amphion. Thebanæ conditor urbis,
Saxa movere seno testudinis, & prece blanda
Ducere quo vellet.*

Hor. de Arte Poet.

Amphion too, as a story goes, could call
Obedient stones to make the *Theban* wall.

He led them as he pleas'd: the rocks obey'd,
And danc'd in order to the tunes he play'd.

^b *Pauf. in Boeotic.* ^c *Herod. in Clio.*

^d *Ille sedet, citharamque tenet, pretiumque webendi
Cantat, & æquoreas carmine mulcet aquas.* Ov. Fast. 2.
He on his crouching back sits all at ease,
With harp in hand, by which he calms the seas,
And for his passage with a song he pays. }

C H A P.

CHAP. XI.

ACHILLES.

ACHILLES was the son of *Peleus* by *Thetis*. His mother plunged him in the *Stygian* waters when he was an infant; which made his whole body ever after invulnerable, excepting that part of his foot by which he was held when he was washed. Others say, that *Thetis* hid him in the night under a fire, ^a after she had anointed him in the day with *ambrosia*; whence at first he was called *Pyrifous*, because he escaped safe from the fire; and afterward *Achilles*, ^b because he had but one lip, for he licked the *ambrosia* from his other lip, so that the fire had power to burn it off. Others again report, ^c that he was brought up by *Chiron* the *Centaur*, and fed, instead of milk, with the entrails of lions, and the marrow of boars and bears; so that by that means he received immense greatness of soul, and mighty strength of body. From him those who greatly excelled in strength, were called *Achilles*; ^d and an argument is called *Achilleum*, when no objection can weaken or disprove it.

Thetis, his mother, had heard from an oracle, that he should be killed in the expedition against *Troy*. On the other hand, *Calchas* the *diviner* had declared, that *Troy* could not be taken without him. By the cunning of *Ulysses* he was forced to go: for when his mother *Thetis* hid him in a *boarding-school* (in *Gynecæo*) in the island *Scycros* (one of the *Cyclades*) in the habit of a virgin, among the daughters of king *Lycomedes*, *Ulysses* discovered the trick: for, when he went thither in

^a Apoll. 4. Argon. ^b Ab *α* priv, & *χείλος*, labrum; quasi sine labro. ^c Apoll. 1. 3. Eurip. in *Iphig.* ^d Gell. 1. 2. c. 11.

the disguise of a merchant, and brought with him several goods to sell, the king's daughters, as is the temper of women, began to view and handle curiously the bracelets, the glasses, the necklaces, and such-like women's ornaments: but *Achilles*, on the contrary, laid hold of the targets, and fitted the helmets to his head, and brandished the swords, and placed them to his side. Thus *Ulysses* plainly discovered *Achilles* from the virgins, and compelled him to go to the war, after that *Vulcan*, by *Thetis*' intreaty, had given him impenetrable armour. *Achilles*, at *Troy*, killed *Hector* the son of *Priamus*, and was killed himself by *Paris*, by a trick of *Polyxena*:^a and all the Nymphs and Muses are said to have lamented his death.

This *Polyxena* was the daughter of *Priamus* king of *Troy*, a virgin of extraordinary beauty. *Achilles*, by chance, saw her upon the walls of the city, and fell in love with her, and desired to marry her. *Priamus* consented. They met in the temple of *Apollo* to solemnize the marriage; where *Paris*, the brother of *Hector*, coming in privately, and lurking behind *Apollo*'s image, shot *Achilles* suddenly with an arrow, in that part of his foot in which only he was vulnerable. After this *Troy* was taken, and the ghost of *Achilles* demanded satisfaction for the murder, and the *Gracians* appeased him by offering the blood of *Polyxena*.

^a Lycephron. in Alexand.

CHAP. XII.

U L Y S S E S.

U L Y S S E S was so named, because when his mother was travelling, as some say, in the island of *Ithaca*, as others say, *Bœotia*, she fell down on the ^a road, and brought him into the world. He was the son of *Laertes* and *Anticlea*. His wife was *Penelope*, a lady highly famed for her prudence and virtue. He was unwilling that the *Trojan* war should part him and his dear wife; wherefore to avoid the expedition, he pretended to be mad, joining different beasts to the same plough, and sowing the furrows with salt. But this pretence was detected by *Palamedes*, who threw his infant son into the furrow, while *Ulysses* was ploughing, to see whether *Ulysses* would suffer the plough-share to wound him or no. When he came where his son lay, he turned the plough another way, for fear lest he should hurt him: and from hence he discovered that he was not a madman, and compelled him to go to the war, where he was mightily serviceable to the *Græcians*; for he was almost the sole occasion of taking the town, since he removed the fatal obstacles which hindered it from being taken. For he brought *Achilles* (as I said) to the war, out of his retreat. He obtained the arrows of *Hercules* from *Philoctetes*, and brought them against *Troy*. He brought away the ashes of *Laomedon* which were preserved upon the gate *Scæa* in *Troy*. He stole the *Palladium* from the city. He killed *Rhaesus*, king of *Thrace*, and took his horses, before they had taken the water of the river *Xanthus*. In which things the destiny of *Troy* was wrapped up;

^a Græcè Ὀδυσσεύς, ab ὁδῷ via; quòd in ipsâ viâ ejus mater iter faciens lapsa illum peperit. Vide Nat. Com. & Homerum in Odyss.

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for if the *Trojans* had preserved them, the town could never have been conquered.

Afterward he contended with *Ajax* (the son of *Te-lamon* and *Hefione*, who was the stoutest of all the *Graecians* except *Achilles*) before judges, for the arms of *Achilles*. The judges were persuaded by the eloquence of *Ulysses*, and gave sentence in his favour, and assigned the arms to him. This disappointment made *Ajax* mad, whereupon he killed himself, and his blood was turned into the *violet*.

When *Ulysses* departed from *Troy* to return home, he sailed backward and forward twenty years; for contrary winds and ill weather hindered him from coming home. In which time, 1. He put out the eye of *Polyphemus* with a firebrand; and, sailing from thence to *Æolia*, he obtained from *Æolus* all the winds which were contrary to him, and put them into leathern bags. His companions believing that the bags were filled with money, and not with wind, intended to rob him; wherefore, when they came almost to *Ithaca*, they untied the bags, and the wind gushed out, and blew him back to *Æolia* again. 2. When *Circe* had turned his companions into beasts, he first fortified himself against her charms with the antidote that *Mercury* had given him, and then ran into her cave with his sword drawn, and forced her to restore his companions their former shapes again. After which *Circe* and he were reconciled, and he had by her *Telegonus*. 3. He went down into hell, to know his future fortune from the prophet *Tiresias*. 4. When he sailed to the islands of the *Sirens*, he stopped the ears of his companions, and bound himself with strong ropes to the ship's mast; whereby he avoided the dangerous snares into which, by their charming voice, they led men. 5. And lastly, after his ship was broken and wrecked by the waves, he escaped by swimming, and came naked and alone to the port of *Phæacia*, where *Nausicaa*, the daughter of king *Alcinous*, found him

him hid among the young trees, and entertained him civilly; and when his companions were found, and the ship refitted, he was sent asleep into *Ithaca*, where *Pallas* awaked him, and advised him to put on the habit of a beggar. Then he went to his neat-herds, where he found his son *Telemachus*; and from thence he went home in a disguise; where, after he had received several affronts from the wooers of *Penelope*, by the assistance of the neat-herds, and his son, to whom he discovered himself, he set upon them, and killed them every one; and then received his *Penelope*.

Penelope, the daughter of *Icarus*, was a rare and perfect example of chastity. For, though it was generally thought that her husband *Ulysses* was dead, since he had been absent from her twenty years; neither the desires of her parents, nor the solicitations of her lovers, could prevail with her to marry another man, and to violate the promises of constancy, which she gave to her husband when he departed. For, when many noblemen courted her, and even threatened her with ruin unless she declared which of them should marry her, she desired that the choice might be deferred till she had finished that needle-work about which she was then employed: but, undoing by night what she had worked by day, she delayed them till *Ulysses* returned and killed them all. Hence came the proverb, ^a to *weave Penelope's web*; that is, to labour in vain, when one hand destroys what the other has wrought.

^a *Penelope's telam texere*, id est, inanem operam sumere. Vid. *Erasm. Adag.*

CHAP. XIII.

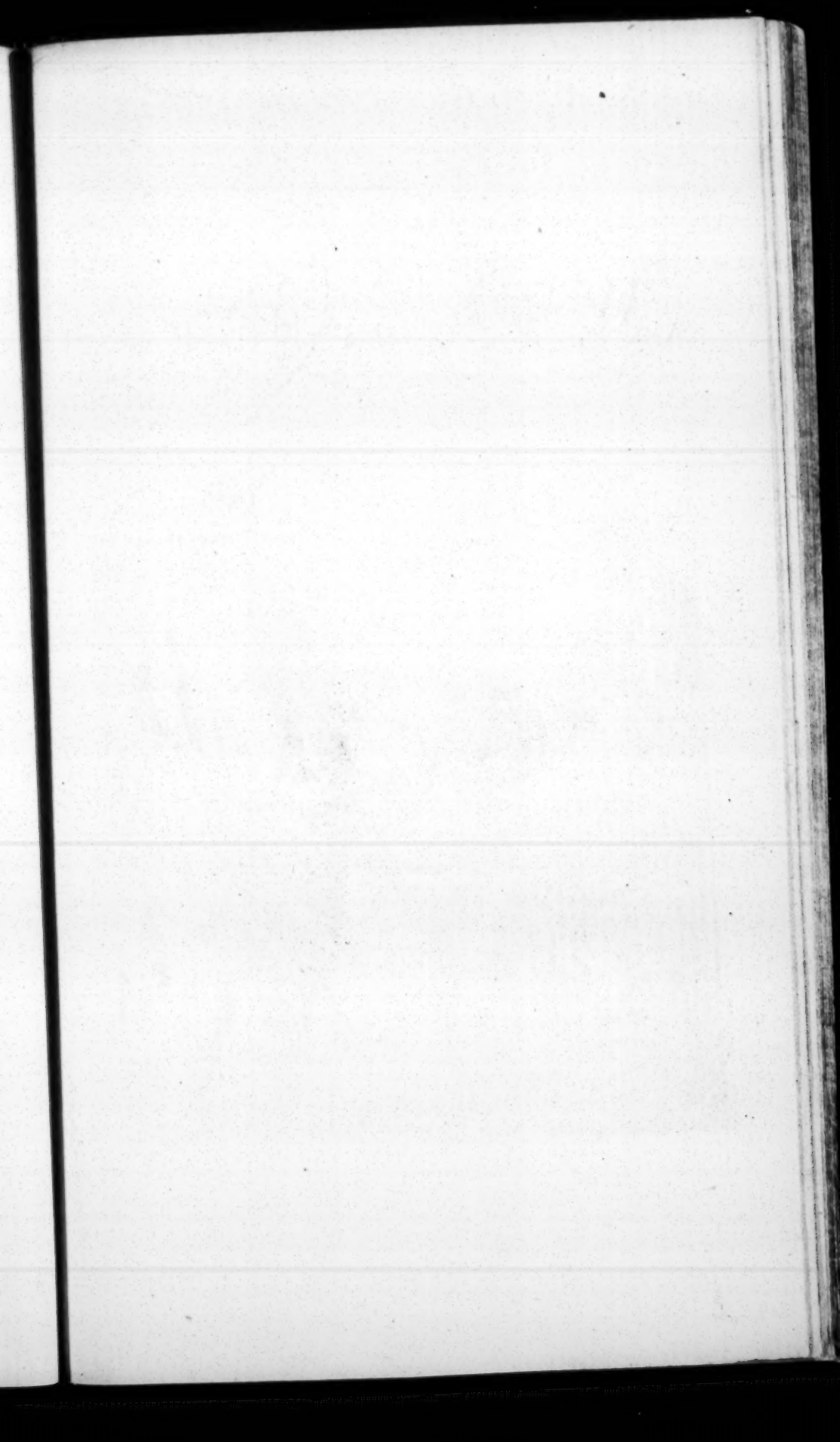
ORION.

P. **W**HAT was the birth of *Orion*?

M. Modesty will hardly let me tell you: however I will conceal nothing from you. They say that he was born from the urine of *Jupiter*, *Neptune*, and *Mercury*. For when they travelled together, they were benighted, and forced to lodge in a poor man's cottage, whose name was *Hircus*. He entertained them handsomely as the meanness of his condition would suffer. Their entertainment pleased them so, that they promised to grant whatever he asked. He said, that he promised his wife when she died, never to marry again, and yet, that he extremely desired to have a son. This pious desire pleased the Gods, and they consented to his request, and moistened the hide of an ox (on which they were entertained) with their urine, commanding him to bury it ten months: after which he digged it up, and found in it a new-born child, which from this occasion, he called *Urion*, or *Orion*.

Orion, when young, was a constant companion of *Diana*; but because his love to the Goddess exceeded the bounds of modesty, or because, as some say, he extolled the strength of his own body very indecently, and boasted that he could outrun and subdue the wildest and fiercest beasts, his arrogance grievously displeased the *Earth*; wherefore she sent a scorpion, which killed him. He was afterward carried to the heavens, and there made a *constellation*; which is thought to predict foul weather when it does not appear, and fair when it is visible; whence the Poets call him ^a *tempestuous* or *stormy Orion*.

^a Nimbosus Orion. Virg. *Æn.* nam ὀρίων significat turbo moveo, unde etiam ipse nomen sumpsisse à nonnullis judicatur.





CHAP. XIV.

OSIRIS, APIS, and SERAPIS.

O *SIRIS*, *Apis*, and *Serapis*, are three different names of one and the same God; therefore they are not to be separated in our discourse.

Osiris was the son of *Jupiter*, by *Niobe*, the daughter of *Phoroneus*. He was king of the *Argives* many years: but he was stirred up, by the desire of glory, to leave his kingdom to his brother *Ægialus*; wherefore he sailed into *Egypt*, to seek a new name, and new kingdoms there. The *Egyptians* were not so much overcome by his arms, as obliged to him by his courtesies and great kindness toward them. After which he married *Io*, the daughter of *Inachus*, whom *Jupiter* formerly turned into a cow, as we said above: but, when by her distraction she was driven into *Egypt*, her former shape was again restored, and she married *Osiris*, and instructed the *Egyptians* in letters. Wherefore, both she and her husband attained to divine honours, and were thought immortal by that people. But *Osiris* shewed that he was mortal; for he was killed by his brother *Typhon*. *Io* (afterward called *Isis*) sought him a great while; and when she had found him at last in a chest, she laid him in a monument in an island near to *Memphis*, which island is encompassed by that sad and fatal lake, the *Styx*. And because when she sought him she had used dogs, who by their excellent virtue of smelling might discover where he was hid, thence the ancient custom came, ^a that dogs went first in an anniversary procession in honour of *Isis*. And the people carefully and religiously worshipped a God with

^a Ex. Gyr. Syntagn. 9.

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a dog's head, called *Anubis*; which God the Poets commonly call, ^a *Barker*, a God half a dog, a dog half a ^b *man*. He is also called ^c *Hermanubis*; because his sagacity is so great, that some think him to be the same with *Mercury*. But let us return to *Osiris* and *Isis*.

After the body of *Osiris* was interred, there appeared to the *Egyptians* a stately beautiful *Ox*; the *Egyptians* thought that it was *Osiris*, wherefore they worshipped it, and called it *Apis*, which in the *Egyptian* language signifies an *ox*. But because his body, after his death, was found shut up in a ^d *chest*, he was afterward from thence called *Sorapis*; and by the change of a letter, *Serapis*; as we shall see more clearly and particularly by and by, when I have observed what *Plutarch* says, that *Osiris* was thought to be the *Sun*. His name comes from *Os*, which in the *Egyptian* language signifies *much*, and *Iris* an *eye*; and his image was a *sceptre*, in the top of which was placed an *eye*. So that *Osiris* signifies the same as πολυοφθαλμος [*Polyophthalmos*] *many-eyed*, which agrees very well to the *sun*, who seems to have so many *eyes* as he hath rays, by which he sees, and makes all things visible.

Some say that *Isis* is *Pallas*, others *Terra*, others *Ceres*, and many the *moon*; for she is painted sometimes ^e *horned*, as the *moon* appears in the increase, and wears black garments, because the *moon* shines in the night. In her right hand she held a cymbal, and in her left a bucket. Her head was crowned with the

^a Latratorem, semicanem Deum, Virg. Æn. 8. ^b Semi-hominem canem. Ovid. Metam. 9. Lucan. seduli.
^c Plut. in Osiride. Serv. in Æn. 8. ^d Ζορός significat arcam, in qua inventum est illius corpus inclusum.
^e Κεραοφόρος, id est, cornigera affingebatur, ad Lunæ crescentis similitudinem, & μελανόσολος, nigris vestibus induta, quòd luna luceat in tenebris. Vide Servium. Æn. 8.

feathers of a *vulture*; for, among the *Egyptians*, that bird is sacred to *Juno*; and therefore they adorned the tops of their porches with the feathers of a *vulture*. The priests of *Isis*, called after her own name *Isiaci*,^a abstained from the flesh of *swine* and *sheep*; they used no^b *salt* to their meat, lest they should violate their chastity. ^c They shaved their *heads*, ^d they wore *paper shoes*, and a ^e *linen vest*, because *Isis* first taught the use of *flax*; from whence she is called ^f *Linigera*, and also ^g *Inachis*, from *Inachus*, her father. By the name of *Isis* is usually understood *wisdom*: and accordingly, upon the pavement of the temple, there was this inscription: ^h *I am every thing that hath been, and is, and shall be, nor hath any mortal opened my veil.*

By the means of this *Isis*, ⁱ *Iphis*, a young virgin of *Crete*, the daughter of *Lygdus* and *Telethusa*, was changed into a man. For when *Lygdus* went a journey he commanded his wife, who was then big with child, if she brought a daughter, that she should not educate her, but leave her exposed in the fields to perish by want. *Telethusa* brought forth, indeed, a daughter, but was very unwilling to lose her child; therefore she dressed it in a boy's habit, and called it *Iphis*, which is a common name to boys and girls. The father returned from his journey, and believed both his wife and his daughter, who personated a son: and, as soon as she was marriageable, her father, who still thought that she was a man, married

^a *Ælian. lib. de. anim. Herodot. l. 2.* ^b *Plut. symp. 5. c. 10.* ^c *Cœl. Rhodigin. 5. c. 12.* ^d *Herodot. l. 1.* ^e *Claud. 4. Hon. conf.* ^f *Ovid. de Ponto El. 1.* ^g *Propert. l. 1. & 2.* ^h *Ἐγὼ εἰμὶ πᾶν τὸ γεγονὸς, καὶ ὄν, καὶ ἐσόμενον, καὶ τὸ ἐμὸς πέπλον ἔδωκε τῶν θνητῶν ἀπεκάλυψαι. Ego sum quicquid fuit, est, erit; nec meum quisquam mortalium Feplum rexit.* ⁱ *Plut. in Iside. Ovid. Metam. l. 9.*

her to the beautiful *Ianthe*. They went to the temple to celebrate the marriage. The mother was mightily concerned; and, as they were going, she begged the favorable assistance of *Isis*, who heard her prayers, and changed the virgin *Iphis* into a most beautiful young man. Now let us come to *Serapis* and *Apis* again.

Though *Serapis*, of whose name we gave the etymology before, was the God of the *Egyptians*, yet he was worshipped at *Greece*, ^a and especially at *Athens*, ^b and also at *Rome*. Among different nations he had different names; for he was called sometimes ^c *Jupiter Ammon*, sometimes *Pluto*, *Bacchus*, *Æsculapius*, and sometimes *Osiris*. His name was reckoned abominable by the *Græcians*; ^d for all names of seven letters, *ἑπτάγραμματα* [*Heptagrammata*] are by them esteemed infamous. Some say, that *Ptolemy*, the son of *Lagus*, procured the effigies of him at *Pontus*, from the king of *Sinope*, and dedicated a magnificent temple to him at *Alexandria*. *Eusebius* calls him the ^e *Prince of Evil Demons*. A flasket was placed ^f upon his head; and near him lay a creature with three heads; a dog's on the right side, a wolf's on the left side, and a lion's head in the middle. A snake with his fold encompassed them, whose head hung down unto the God's right hand, with which he bridled the terrible monster. There was besides, in almost all the temples where *Serapis* and *Isis* were worshipped, an image which pressed its lips with its finger. *Varro* says, the meaning of this was, that no one should dare to say that these Gods had been men formerly; and the laws inflicted death upon him who said that *Serapis* was once a mortal man.

^a Pausan. in Attic. ^b Publ. Victor. ^c Tacitus, l. 2c. Plut. de Osiride. ^d Porphyrius. ^e Præp. Evangelica, lib. 4. ^f Macrobian. in Saturnal.

Apis, of whom we spake something above, ^a was king of the *Argivi*, and being transported from thence into *Egypt*, he became *Serapis*, or the greatest of all the Gods of *Egypt*. After the death of *Serapis*, the *Ox*, that we mentioned a little before, succeeded in his place. ^b *Pliny* describes the form and quality of this *Ox*, thus: An *Ox*, says he, in *Egypt*, is worshipped as a God. They call him *Apis*. He is thus marked; there is a white shining spot upon his right-side, horns like the moon in its increase, and a node under its tongue, which they call *Cantharis*. His body, ^c says *Herodotus*, was all black: in his forehead he had a white, square, shining figure; the effigies of an eagle in his back; and, beside that *cantharis* in his mouth, he had hair of two sorts in his tail. But *Pliny* goes on: If he lives beyond an appointed period of time, they drown him in the priests fountain; then the priests shave their heads, mourn and lament, and seek another to substitute in his room. When they have found one, he is brought by the priests to *Memphis*. He hath two chapels, which they call chambers, which are the oracles of the people; in one of which he foretells good, in the other ill. He gives answer in private, and takes meat from them that consult him. He refused meat from the hand of *Germanicus Cæsar*, who died not long after. He acts for the most part, in secret; but when he pleases to appear publicly, the officers go before and clear the way; and a flock of boys attend him, singing verses to his honour. He seems to understand things, and to expect worship. Once a year a cow is shewn unto him, who hath her marks (though different from his) and this cow is always both found and killed the same day. So far *Pliny*. To which *Ælian* adds, That the cow that conceives *Apis*, conceives him not

^a August. de Civitate Dei, lib. 18.
Nat. l. 8. c. 40.

^b Plin. Hist.

^c Herodot. lib. 3.

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by a bull, but by lightning. ^a *Cambyfes, king of Affyria,* gave no credit to thefe trifles; and ftruck *Apis* in the thigh with his fword, to fhew, by the wounds bleeding, that he was no God: but his facrilege did not pafs (as they pretend) unpunifhed.

^a Epiphan. ap. Syr.

APPENDIX.



A P P E N D I X.

*Of the VIRTUES and VICES which have
been DEIFIED.*

Of the GODDESSES that make the GODS.

THOSE *Goddeses* (whose images are small, and all painted in one picture) are the *Virtues*; by whose favour, not only the *Dii Adscriptitii*, but all the other Gods besides, were advanced to heaven, and honoured with the utmost veneration. You see some *Vices* among them (for they had altars dedicated to them too) which, like shades, encrease the lustre of the *Virtues*; whose brightness is doubled by the reflection of the colours. To both of them there are adjoining some Gods, either favouring or opposing them. I shall say something briefly, according to my design, of them.

CHAP. I.

SECT. I. *The VIRTUES, and GOOD DEITIES.*

THE *Ancients* not only worshipped the several *species of virtues*, but also *Virtue* herself, as a Goddess. Therefore, first of her, and then of the others.

SECT. II. *VIRTUE and HONOUR.*

Virtue derives her name from *vir*, because *virtue* is the most manly ornament. ^a She was esteemed a Goddess, ^b and worshipped in the habit of an elderly matron sitting upon a square stone. ^c *M. Marcellus* dedicated a temple to her; and hard by placed another, that was dedicated to *Honour*: the temple of *Virtue* was the passage to the temple of *Honour*; by which was signified, that by *virtue* alone true *honour* is attained. The priests sacrificed to *Honour* with bare heads, and we usually uncover our heads when we see honorable and worthy men; and since *honour* itself is valuable and estimable, it is no wonder if such respect is shewn in celebrating its sacrifices.

^a Ciceronis *Quæst. Tusc.* 2. ^b August 4. *dè Civitate Dei*, c. 10. ^c Liv. l. 2.

SECT. III. FAITH.

FIDES had a temple at *Rome*, near the *Capitol*, which
^a *Numa Pompilius* (as it is said) first consecrated to
 her. ^b Her sacrifices were performed without slaughter,
 or blood spilt. The heads and hands of the priests
 were covered with a white cloth when they sacrificed,
 because *Faith* ought to be *close* and *secret*. *Virgil* calls
 her ^c *Cana Fides*, either from the *candour* of the *mind*,
 from whence *fidelity* proceeds, or because *Faith* is
 chiefly observed by *aged* persons. The *symbol* of this
Goddeſs was a *white dog*, which is a faithful creature.
^d Another *symbol* of her was *two hands joined*, or
two young ladies shaking hands: for, ^e *by giving the*
right hand, they engaged their faith for their future
friendship.

^a Cicero de Officiis. ^b Dion. Halicarn. l. 2. ^c Servius
 in 1. and 8. *Æneid*. ^d Statius 1. *Thebaid*. ^e *Dextrâ*
datâ fidem futuræ amicitiaë sancibant. Liv. l. 21.

SECT. IV. HOPE.

HOPE had a temple at *Rome* in the *herb-market*,
 which was unfortunately burnt down with light-
 ning. ^f *Giraldus* says, that he hath seen her *effigies*
 in a *golden coin* of the emperor *Adrian*. She was
described in the form of a woman standing, her left
 hand lightly held up the skirts of her garments; she
 leaned on her elbow, and in her right hand held a
 plate, on which was placed a *ciberium* (a sort of a cup)
 fashioned to the likeness of a flower, with this in-
 scription, *S P E S, P. R. The Hope of the People of*

^f Syntagm. l. 1.

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Rome. We have already related in what manner *Hope* was left and preserved in the bottom of *Pandora's* box.

SECT. V. JUSTICE.

JUSTICE was described like a virgin with a piercing stedfast eye, a severe brow, her aspect awful, noble, and venerable. Among the *Egyptians*, *Alexander* says, that she has no head; and that her left-hand was stretched forth and open. The *Greeks* called her *Astræa*, as we said before.

SECT. VI. PIETY.

PIETY had a chapel dedicated to her at *Rome*, by *Atilius*, the *Duumvir*, in the place where that woman lived, who fed her mother in prison with the milk of her breasts. The story is this: ^a *The mother was punished with imprisonment; her daughter, who was an ordinary woman, then gave suck; she came to the prison frequently, and the gaoler always searched her, to see that she carried no food to her mother. At last she was found giving suck to her mother with her breasts. This extraordinary piety of the daughter gained the mother's freedom; and they both were afterward maintained at the public charge, while they lived; and the place was consecrated to the Goddess Piety.* There is a like example in the ^b *Græcian* history, of a woman, who by her breasts nourished *Cymon*, her aged father, who was imprisoned, and supported him with her own milk.

^a Plin. Hist. Nat. l. 7. c. 36.
lib. 3.

^b Valerius Maximus,

SECT. VII. MERCY.

THE *Athenians* erected an altar to *Misericordia*, *Mercy*; ^a where was first established an *asylum*, a place of common refuge to the miserable and unfortunate. It was not lawful to force any from thence. When *Hercules* died, ^b his *kindred* feared some mischief from those whom he had afflicted; wherefore they erected an *asylum*, or temple of *mercy*, at *Athens*.

^a Pausan. in Attic.

^b Serv. in *Æn.* 8.

SECT. VIII. CLEMENCY.

NOTHING memorable occurs concerning the *Goddeſs Clemency*, unless that there was a temple erected to *Clementia Cæſaris*, *The Clemency of Cæſar*, as we read in ^c *Plutarch*.

^c In *Vitâ Cæſaris*.

SECT. IX. CHASTITY.

TWO temples at *Rome* were dedicated to *Chastity*; the one to *Pudicitia Patricia*, which stood in the *ox-market*; and the other to *Pudicitia Plebeia*, built by *Virginia*, the daughter of *Aulus*: for when she, who was born of a *patrician* family, ^d had married a *plebeian*, the noble ladies were mightily incensed, and banished her from their sacrifices, and would not suffer her to enter into the temple of *Pudicitia*, into which *senatorian* families were only permitted entrance. A quarrel arose hereupon among the wo-

^d Liv. l. 10.

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men, and a great breach was made between them: hereupon *Virginia* strove by some extraordinary action to blot out the disgrace which she had received; and therefore she built a chapel in the long street where she lived, and adorned it with an altar, to which she invited the *plebeian* matrons, and complaining to them, that the ladies of quality had used her so barbarously: *I dedicate*, says she, *this altar* to *Pudicitia Plebeia*; and *I desire of you that you will as much adore Chastity, as the men do Honour; that this altar may be followed by purer and more chaste votaries than the altar of Pudicitia Patricia, if it be possible.* Both these altars were revered almost with the same rites, and no matron, but of approved chastity, and who had been married but once, had leave to sacrifice here. It is besides said in History, that the women, who were contented with one marriage, were usually rewarded with *a crown of chastity.*

^a Corona pudicitiae, Val. Max. l. 2. de Institut.

SECT. X. TRUTH.

TRUTH, the *Mother of Virtue*, ^b is painted in garments as white as snow; her looks are serene, pleasant, courteous, cheerful, and yet modest; she is the pledge of all honesty, the bulwark of honour, and the light and joy of human society. ^c She is commonly accounted the daughter of *Time* and *Saturn*; because truth is discovered in the course of time: but *Democritus* feigns that she lies hid in the bottom of a well.

^b Philost. in Heroic. & Amp.

^c Plut. in Quæst.

SECT.

SECT. XI. M E N S.

GOOD Sense, or Understanding (*Mens*) was made a Goddess by the Romans, ^a that they might obtain a sound mind. ^b An altar was built to her in the Capitol, by *M. Æmilius*. ^c The *Prætor Atilius* vowed to build a chapel to her, which he performed; when he was upon that account created *Duumvir*.

^a Aug. l. 2. c. 21.

^b Cicero 2. de Nat. Deorum.

^c Liv. 22. & 23.

SECT. XII. C O N C O R D.

WE shall find by ^d the concurrent testimony of many, that the Goddess *Concordia* had many altars at several times dedicated to her; especially, she was worshipped by the ancient Romans. Her image held a bowl in her right-hand, and a horn of plenty, or a sceptre, from which fruit seemed to sprout forth, in her left. ^e The symbol of her was two right-hands joined together, and a pomegranate.

^d Liv. lib. 9. Plut. in C. Gracch. Suet. in Tib. ^e Lil. G. rald. Syntagm. 1.

SECT. XIII. P E A C E.

PAX was honoured heretofore at Athens with an altar, ^f as *Plutarch* tells us. At Rome she had a most magnificent temple in the Forum, begun by *Claudius* and finished by *Vespasian*; ^g which was afterward consumed in a fire under the emperor *Commodus*. She

^f Plut. in Cimon.

^g Herodot. l. 2.

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was described in the form of a matron, holding forth ears of corn in her hands, and crowned with olives and laurel, or sometimes roses. Her particular symbol was a *caduceus*, a white staff, borne by ambassadors when they go to treat of peace.

SECT. XIV. HEALTH.

THE Goddess *Salus* was so much honoured by the Romans, that anciently several holydays were appointed in which they worshipped her. ^a There was a gate at *Rome* called *Porta salutaris*, because it was near to the temple of *Salus*. Her image was the figure of a woman sitting on a throne, and holding a bowl in her right-hand. Hard by stood her altar, a snake twining round it, and lifting up his head toward it. The *Augurium Salutis* was heretofore celebrated in the same place; which was intermitted for some time, and renewed again by *Augustus*. ^b It was a kind of divination, by which they begged leave of the Gods that the people might pray for peace; as though it was unlawful to pray for it before they had leave. A day in every year was set apart for that purpose, upon which none of the *Roman* armies might either march or engage.

^a Macrobi. Saturn. l. c. 16. ^b Dion. l. 27. Aug. Politian. Miscel. c. 12.

SECT. XV. FIDELITY.

FIDELITY, ^c says St. *Austin*, had her temple and altar, and sacrifices were performed to her. They represented her like a venerable matron sitting upon a throne, holding a ^d white rod in her right-hand, and a great *horn of plenty* in her left.

^c Aug. de Civ. Dei, l. 4. c. 18. ^d Caduceus.

SECT. XVI. LIBERTY.

AS the Romans were, above all things, careful of their liberty, especially after the expulsion of the kings, when they set themselves at liberty, ^a so they built a temple to *Liberty*, among the number of their other *Goddeffes*. And *Cicero* tells us, that *Clodius* consecrated his house to her.

^a Lil. Gyrard. Synt.

SECT. XVII. MONEY.

THE Romans invoked *Pecunia* as a *Goddeffs*, that they might be rich, and worshipped the God *Æsculanus*, and his son *Argentinus*, that they might have plenty of *brass* and *silver*. They esteemed *Æsculanus*, the father of *Argentinus*, because *brass-money* was used before *silver*. And I wonder, ^b says *St. Augustin*, that *Aurinus* was not made a God after *Argentinus*, because *silver money* was followed by *gold*. To this *Goddeffs*, *Money*, O how many apply their devotions to this day; what vows do they make, and at what altars do they importune, that they may fill their coffers! If you have these Gods, ^c says *Menander*, if you have *silver* and *gold* at home, ask whatever you please, you shall have it, the very Gods themselves will be at your service.

^b Miror autem quòd *Argentinus* non genuit *Aurinum*, quia & aurea pecunia subsequuta est. Aug. de Civit. Dei. l. 4. c. 21. ^c Hos Deos *Aurum* & *Argentum* si domi habeas, quicquid voles, roga, tibi omnia aderunt. ipsos habebis vel ministrantes Deos. *Menander* ap. *Stob.* or de laude auri.

SECT.

SECT. XVIII. MIRTH.

Lycurgus erected an image against the ^a *Lacedæmonians*, to the God *Rifus*. The *Theſſalonians*, of *Hypata*, every year ſacrificed to him with great jollity.

^a Plut. in Lycurgo.

SECT. XIX. The GOOD GENIUS.

THE God ^b *Bonus Genius*, had a temple in the way that leads to the mountain *Mænalus*, as ſays *Pauſanias*. And, at the end of the ſupper, they offered a cup to him filled with wine and water; which was called ^c *The Grace Cup*. Some ſay the cup had more water than wine, others ſay the contrary.

^b Ἄγαθος Γενός. ^c Ἄγαθὸν Δαίμονος poculum boni Genii.

CHAP. II.

SECT. I. The VICES, and EVIL DEITIES.

I Call thoſe *Evil Deities* which oppoſe our happineſs, and many times do us miſchief. And firſt, of the *vices* to which temples have been conſecrated.

SECT. II. ENVY.

THAT *Envy* is a *Goddeſs*, appears by the confeſſion of *Pallas*, who owned that ſhe was aſſiſted by her to infect a young lady, called *Aglauros*, with her

her poison. Ovid describes the house where she dwells, in very elegant verse; and afterward gives a most beautiful description of ^b Envy herself.

^a *Protinus invidia nigro squalentia tabo
Tecta petit: domus est imis in vallibus antri
Abdita, sole carens, nec ulli pervia vento;
Tristis, & ignavi plenissima frigoris, & quæ
Igne vacet semper, caligine semper abundet.* Met. l. 2.

Then strait to Envy's cell she bends her way,
Which all with putrid gore infected lay;
Deep in a gloomy cave's obscure recess,
No beams could e'er that horrid mansion bless;
No breeze e'er fann'd it; but about it roll'd
Eternal woes, and ever lazy cold:
No spark shone there, but everlasting gloom
Impenetrably dark obscur'd the room.

^b *Pallor in ore sedet, macies in corpore toto,
Nusquam recta acies, livent rubigine dentes,
Pectora felle vivunt, lingua est fuscata venena,
Risus abest, nisi quem visum movere dolores.
Nec fruitur seminis vigilantibus excita curis,
Sed videt ingratos, intabescitque videndo
Successus hominum; capiturque & carpitur una
Suppliciumque suum est* ———

A deadly paleness in her cheeks was seen,
Her meagre skeleton scarce cas'd with skin;
Her looks awry; and everlasting scowl
Sits on her brows; her teeth deform'd and foul.
Her breast had gall more than her breast could hold:
Beneath her tongue black coats of poison roll'd:
No smiles e'er smooth'd her furrow'd brows, but those
Which rise from common mischiefs, plagues, and woes.
Her eyes, mere strangers to the sweets of sleep,
Devouring spite for ever waking keep.
She sees bless'd men with vast successes crown'd,
Their joys distract her, and their glories wound:
She kills abroad, herself's consum'd at home,
And her own crimes are her perpetual martyrdom.

SECT. III. CONTUMELY and IMPUDENCE.

THE vices *Contumely* and *Impudence*, were both adored as deities by the ^a *Athenians*: and particularly, it is said, they were represented by a *partridge*; which is esteemed a very impudent bird.

^a Pausanias in Attic. Cic. 2. de leg. Theophrastus de leg.

SECT. IV. CALUMNY.

THE same people erected an altar to *Calumny*.
^b *Apelles* painted her thus: ^c there sits a man with great and open ears, inviting *Calumny*, with his hand held out, to come to him: and two women, *Ignorance* and *Suspicion*, stand near him. *Calumny* breaks out in a fury; her countenance is comely and beautiful; her eyes sparkle like fire, and her face is inflamed with anger; she holds a lighted torch in her left-hand, and with her right twists a young man's neck, who holds up his hands in prayer to the Gods. Before her goes *Envy* pale and nasty: on her side are *Fraud* and *Conspiracy*: behind her follows *Repentance*, clad in mourning, with her clothes torn; who turns her head backward, as if she looked for *Truth*, who comes slowly after.

^b Idem apud Diogen. credendis calumniis.

^c Lucian. lib. de non temerè

SECT.

SECT. V. FRAUD.

FRAUD ^a was described with a human face, and with a serpent's body: in the end of her tail was a scorpion's sting: she swims through the river *Cocytus*, and nothing appears above water but her head.

^a Bocat. in Gen. Deor.

SECT. VI. DISCORD.

P*etronius Arbiter*, where he treats of the civil war between *Pompey* and *Cæsar*, has given a ^b beautiful description of the goddess *Discordia*.

^b *Intremuere tubæ, ac scisso Discordia crine
Extulit ad superos stygium caput. Hujus in ore
Concretus sanguis contusæque lumina flebant;
Stabant æratâ scabrâ rubigine dentes;
Tabo lingua fluens, obsessa draconibus ora;
Atque inter toto laceratæ pectore vestem,
Sanguineam tremula quatiebat lampada dextra.
The trumpets sound, and with a dismall yell
Wild Discord rises from the vale of hell:
From her swell'd eyes there ran a briny flood,
And clotted gore upon her visage flood:
Around her head serpentine elf-locks hung,
And streams of blood flow'd from her sable tongue:
Her tatter'd cloaths her yellow skin betray,
(An emblem of the breast on which they lay)
And brandish'd flames her trembling hand obey.* }

SECT.

SECT. VII. FURY.

FURY is described sometimes chained, sometimes raging and revelling, with her chains broke; but ^a *Virgil* chuses to describe her bound in chains, although ^b *Petronius* describes her at liberty, unbound.

^a ——— *Furor impius intus*

Sæva sedens super arma, & centum vinctus abenis

Post iurgum nois, fremit horridus ore cruento. Æn. 1.

————— Within his impious war

On cursed arms, bound with a thousand chains,

And horrid with a bloody mouth, complains,

^b ——— *Furor, abruptis, ceu liber, habenis*

Sanguineum late tollit caput; oraque mille

Vulneribus confessa cruenta casside volat.

Hæret detritus lævæ Mavortius umbo

Innumerabilibus telis gravis, atque flagranti

Stipite dextra minax lævis incendia portat.

Disorder'd Rage, from brazen fetters freed,

Ascends to earth with an impetuous speed:

Her wounded face a bloody helmet hides,

And her left arm a batter'd target guides:

Red brands of fire, supported in her right,

The impious world with flames and ruin fright.

SECT. VIII. FAME.

^c *Pausanias* and ^d *Plutarch* says, that there were temples dedicated to *Fame*. ^e She is finely and delicately described by *Virgil*, in the fourth book of his *Æneids*.

^c *Pausanias* in *Atticis*. ^d *Plut.* in *Camillo*.

^e *Fama, malum quo non aliud velocius ullum,*

Mobilitate viget, viresque acquirit eundo.

Parva metu primo; mox sese attollit in auras,

Ingrediturque solo, & caput inter nubila condit.

Illam

Illam terra parens, irritata Deorum
Extremam, ut perhibent, cæo enceladoque sororem
Progenit, pedibus celerem & pernicibus alis:
Monstrum horrendum, ingens, cui quot sunt corpore plumæ,
Tot vigiles oculi subter, mirabile dictu!
Tot linguae, totidem ora sonant, tot subrigit aures.
Nocte volat cæli medio, terraque per umbram,
Stridens, nec dulci declinat lumina somno.
Luce sedet custos aut summi culmine tecti,
Turribus aut altis, & magnis territat urbes,
Tam fidei prævique tenax, quam nuncia veri.
Fame, the great ill, from small beginnings grows,
Swift from the first, and ev'ry moment brings
New vigour to her flights, new pinions to her wings.
Soon grows the pigmy to gigantic size,
Her feet on earth, her forehead in the skies.
Enrag'd against the Gods, revengeful earth,
Produc'd her last of the Titanian birth.
Swift is her walk, more swift her winged haste;
A monstrous phantom, horrible and vast:
As many plumes as raise her lofty flight,
So many piercing eyes enlarge her sight:
Millions of op'ning mouths to Fame belong,
And ev'ry mouth is furnish'd with a tongue,
And round with list'ning ears the flying plague is hung.
She fills the peaceful universe with cries;
No slumbers ever close her wakeful eyes:
By day from lofty tow'rs her head she shews,
And spreads thro' trembling crouds disastrous news.
With court-informers haunts, and royal spies,
Things done relates, not done she feigns, and mingles
truth with lies,
Talk is her business, and her chief delight
To tell of prodigies, and cause affright.

S E C T. IX. F O R T U N E.

WH^y was *Fortune* made a Goddess, says ^a St. *Augustin*, since she comes to the *Good and the Bad without any judgment*? She is so blind, that without distinction she runs to any-body; and many times she passes by those that admire her, and sticks to those that despise her: so that ^b *Juvenal* had reason to speak in the manner he does to her. Yet the temples that have been consecrated to her, and the names which she has had, are innumerable; the chief of them I will point out to you.

She was stiled *Aurea*, or *Regia Fortuna*; and ^c an image of her so stiled was usually kept in the emperor's chamber, and when one died, it was removed to the palace of his successor.

She was worshipped in the *Capitol* under the ^d title of *Bona*; and in the *Esquilia* under the title of *Mala*.

Servius Tellus had in his court a chapel dedicated to ^e *Fortuna Barbata*: she was called *Brevis*, or *Parva*, in the same place.

She is also called *Cæca*, blind. Neither is she only, says ^f *Cicero*, blind herself, but she many times makes those blind that enjoy her.

In some inscriptions she is called ^g *Conservatrix*.

The prætor *Q. Fulvius Flaccus*, in *Spain*, when the last battle was fought with the *Celtiberi*, vowed a

^a Aug. de Civit. l. 1. c. 18.

^b *Nullum numen abest si sit prudentia; sed te Nos facimus, Fortuna, Deam, cæloque locamus.* Sat. 20.
Fortune is never worshipp'd by the wise,
But she, by fools set up, usurps the skies.

^c Spart. in Severo. Gyr. Syntagm. 15. ^d Plin. & Cic.

^e Plut. in Quæst. ^f De Amicitia. ^g Ap. Gyr. Synt. 15.

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chapel to ^a *Fortuna Equestris*, because he in the battle commanded the bridles to be taken off the horses, that they might run upon the enemy with the greater force, and violence, whereby he got the victory.

Fors Fortuna, or ^b *Fortis Fortuna*, was another of her names; and she was worshipped by those who lived without any art or care at all.

She had a chapel near the temple of *Venus*, where she was called ^c *Mascula*, and ^d *Virilis Masculina*.

She was called ^e *Muliebris*, because the mother and the wife of *Coriolanus* saved the city of *Rome*. And when her image was consecrated in their presence, ^f it spoke these words twice, *ladies, you have dedicated me as you should do.* ^g Yet it was not lawful for all matrons to touch this image, but for those only who had not been married twice.

Mammosa, either from her shape, or because she supplies us with plenty.

Servius Tullus dedicated a temple to *Fortuna Obsequens*, because she obeys the wishes of men. The same prince worshipped her, and built her chapels, where she was called by these following titles:

Primigenia, ^h because both the city and the empire received their origin from her.

Privata, or ⁱ *Propria*: she had a chapel in the court, which that prince used so familiarly, that she was thought to go down through a little window into his house.

Her temple at *Præneste*, ^k from whence she was called *Prænestina*, was more famous and notable than all the rest, because very true oracles were uttered there.

^a Vide Livium, l. 41, 42. ^b Consule eundem Livium, l. 27. ^c Plutarch. de Fort. Romam. ^d Ovid. Fastor. l. 4. ^e Dion. l. 8. ^f Rite me, Matronæ, dedicastis. Augustin. l. 4. c. 19. Val. Max. l. 2. c. 8. ^g Serv. in 4. Æneid. 8. ^h Plutarch. ⁱ Ibid. ^k Liv. l. 52. Sueton. in Domit. c. 15.

358 *Of the Gods of the Heathens.*

Domitian consecrated a chapel to ^a *Fortuna Redux*.
In ancient inscriptions she is named ^b *Stata*.

To ^c *Virgo Fortuna* the little coats of the young girls were presented.

Lastly, she was called ^d *Viscata* or *Viscosa*, because we are caught by her as birds are with bird-lime; in which sense *Seneca* says, ^e *kindnesses are bird-lime*.

^a Mart. l. 8. ^b Apud. Gyrard. ^c Arnobius 2. adversus Gentes.
^d Plutarch. in Quæst. ^e Beneficia sunt viscata. *Seneca de Beneficiis.*

S E C T. X. F E V E R.

FEBRIS (*Fever*) had her altars and temples in the palace. ^f She was worshipped that she should not hurt: and for the same reason they worshipped all the other Gods and Goddesses of this kind.

Fear and *Paleness* were supposed to be Gods, ^g and worshipped by *Tullus Hostilius*, ^h when in the battle between the *Romans* and the *Veientes* it was told him, that the *Albans* had revolted, and the *Romans* grew afraid and pale; for, in this doubtful conjecture, he vowed a temple to *Pallor* and *Pavor*.

The people of *Gadara* ⁱ made *Poverty* and *Art* Goddesses, because the first whets the wit for the discovery of the other.

Necessity and *Violence* had their chapel upon the *Acro-Corinthus*, but it was a crime to enter into it.

M. Marcellinus dedicated a chapel to *Tempestas*, without the gate of *Capena*, after he had escaped a severe tempest in a voyage to the island of *Sicily*.

^f Cic. 3. de Nat. & 2. de Leg. ^g Augustin. l. 4. c. 18.
^h Liv. l. 1. ⁱ Arrian apud Gyr. Syntagm. 4.

SECT. XI. SILENCE.

BOTH the *Romans* and *Egyptians* worshipped the Gods and Goddesses of *Silence*. The *Latins* particularly worshipped^a *Angerona* and *Tacita*, whose image (they say) stood upon the altar of the Goddess *Voluptas*, with its mouth tied up and sealed,^b because they, who endure their cares with *silence* and *patience*, do by that means procure to themselves the greatest pleasure.

The *Egyptians* worshipped *Harpocrates*, as the God of *Silence*,^c after the death of *Osiris*. He was the son of *Isis*. They offered the first-fruits of the lentils and pulse to him. They consecrated the tree *Persea* to him, because the leaves of it were shaped like a tongue, and the fruit like a heart. He was painted naked, and the figure of the boy, crowned with an *Egyptian* mitre, which ended at the points as it were in two buds: he held in his left-hand a horn of plenty, while a finger in his right-hand was upon his lip, thereby commanding *silence*.

And therefore I say no more; neither can I better be silent, than when a God commands me to be so: how vain have I been, and troublesome to you, *Palæophilus*? I acknowledge my fault, and shall say no more for shame.

P. But I must not be silent; for, dearest sir, your extraordinary civility to me, as well as your great merit, commands me at all times to speak and write of you with honour, to express my gratitude as much as I can that way, if I am not so able to do it in another.

^a Macrobius Sat. Plut. in Numa. Plin. l. 3. ^b Quòd qui suos angores (unde Angerona dicta est) æquo animo ferunt, perveniunt ad maximam voluptatem. ^c Epiph. 3. contra Hæreses.

A N
I N D E X

REFERRING TO THE PRINCIPAL MATTERS

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